

My son is a national champion; should he compete on Sundays?



Bruce Van Der Molen, front centre, after winning a race

Keith Knight
Editor

Bruce Van Der Molen leads a busy, active life. He enjoys sports and likes doing many things well. For two consecutive years, he has been a leading medal-winner at the Canadian National Games for the Physically Handicapped.

But the 14-year-old's parents have gone through a struggle about competitive sports and Sunday observance.

Bruce has been partially blind since birth and attends a residential school for the blind in Brantford, Ontario. Bruce lives in Jarvis, Ontario and attends the Christian Reformed Church there.

There are two stories here. The one has been published in various local and regional newspapers and it tells of the continuing determination of this young man at the local, provincial and national levels of swimming and wrestling competitions. Yes, he wrestles, too.

He also plays piano and organ and finds time for hockey, football, track and field, and cross country running.

The other story concerns his parents' attitudes towards competition, especially Sunday sports. Minne and Ann Van Der Molen have four children. Bruce is the third.

When Bruce started to show special sports prowess, the Van Der Molens

asked friends for advice about Sunday sports. They provided very little advice, says Ann.

Young start

I met Bruce only once. It was about five years ago at a cottage resort where the Van Der Molens also stayed. He was a young boy then but his partial blindness (he can tell the difference between light and dark objects) did not keep him from playing baseball or volleyball, and it certainly did not keep him out of the water.

Bruce says that he loves anything to do with water. He has been water-skiing for the past four summers and added slalom skiing to his list of accomplishments last year.

He also enjoys bike riding and helping his dad on the family farm. Bruce can't sit still. When he rides in the car he hooks rugs. A huge grandfather clock wall hanging won him first prize at a local fair.

Ann Van Der Molen talks about their growing concern about competitive sports.

"At first, the majority of local meets were on Sunday. To these he could say no quite easily on his own. But as time went on and his swimming improved, he was asked to go to a qualifying meet for the Ontario Games.

"This time we received a letter asking permission for our son to participate on Sunday. The Ontario

Games would also be held on Sunday," she said.

"Mom, Dad, can I go?" What should we do? We had said no before but then were we too harsh and unrealistic? Did we understand God's Word rightly?

"These thoughts went through our minds. We discussed it with our friends and church leaders." Their responses were of little comfort, she said.

"Our friends told us that we couldn't change the rules anyway so we might as well allow him to go. Another person said that one Sunday won't hurt. 'This is what you call Christian liberty.' These were not the answers we had expected and they discouraged us.

"After much prayer we stayed firm. We all agreed as a family that we would write letters and make phone calls. If he had to swim on Sunday, he would stop. Otherwise, he would continue. We would let them know that we would like to go to church on Sunday and that we did not want to take this opportunity away from anyone else."

The Van Der Molens were asked to meet with the Games organizers. They sympathized with the Van Der Molens and said that they would see what they could do.

"A couple of weeks later, we were informed that they would bend their rules and let Bruce swim on another day, take his times and, if he should qualify for the Ontario Games, they would try to change those days."

A few weeks later, the Van Der Molens received another letter stating

that the Ontario Games had been changed from a Saturday and Sunday to a Friday and Saturday. "How thankful we were for this letter," Ann said.

In the summer of 1980, Bruce entered in the maximum number of events at the Canadian National Games for the Physically Handicapped — seven. He came home with two golds and a bronze; the golds in a 100 metre swimming relay and 100 metre breast stroke, and the bronze in a swimming freestyle.

The following year, he took seven medals: four golds in swimming, one gold in wrestling, and one bronze each in a swimming and wrestling event.

"We praise and thank our Lord for letting him go and win. But above all that He let us stay faithful."

The Van Der Molens have proven that systems and organizations and rules can be changed, "but we have to work for it, pray about it continually, stand firm, let our 'yes' be yes and our 'no' be no."

Ann also finds it difficult to deal with the inconsistencies within her own church. "Some church members travel anywhere on a Sunday and skip church or do unnecessary work on Sunday. This makes it very hard for our son and he has raised many questions."

Bruce is eying the 1984 Olympics and is cautiously optimistic. But his mother warns: "Now that he is on Team Canada, will he be able to stay faithful? Will he receive support from the church community?"

Only time will tell.



Part of Ontario team being interviewed on TV

Inside:

A message from Iraq	2
Psychic surgery — part 4	2
Pastoral letters	3
Calvinettes have plugged into the power	3
Church page	4
Agincourt Christian School will close its door	5
Windows — part 5	6
Skylights	6
They shaped our lives — part 1	7
Will Canada's Constitution change anything?	8
Will I be a success in life?	9
Western Business Directory	9
Dutch section	10
Classified advertising	14
Events	18
Books	19

Viewpoint

A message from Iraq

A rash of wage freezes and even cutbacks forced on reluctant union members in the United States has presented unions with an extremely painful dilemma. It has also exposed the bankruptcy of contemporary North American labour relations.

What would have seemed totally inconceivable only a few years ago has now happened. Hard times, declining profits, and even staggering losses have hit a number of large American and Canadian companies.

The results have been plant closures, layoffs, and government rescue attempts. Even powerful unions representing workers in trucking, the airlines, public service, and the automobile industry in the United States have seen their wages and benefits reduced. In choosing between more layoffs or reductions in pay and benefits, union members across the U.S. chose what they perceived to be the lesser of two evils.

The situation in Canada is different — at least so far. Leaders of the "mainline" Canadian unions have refused to consider wage freezes or cutbacks. Robert White, Canadian director of the United Automobile Workers Union (UAW) has insisted that such moves are futile and victimize workers.

Some union spokesmen have made dire predictions about the consequences of more cutbacks and layoffs. Grace Hartman, president of the Canadian Union of Public Employees,

has predicted that there will be more militancy in the form of sit-ins and protests to prevent plant closings.

The Canadian Labour Congress President Dennis McDermott has cautioned workers not to surrender wage and benefits concessions for job security. He argued that such concessions would lower workers' purchasing power and worsen the recession. He said: "Giving in to this type of blackmail would create a cancer that would harm both the workers concern-

wages.

The destructive effects of the adversary approach were hidden — or at least ignored by many — while the economy was expanding at a vigorous rate. The power struggles between labour and management were invariably "resolved" by passing on the cost of expensive settlements to the consumers at the expense of those who lagged behind and especially those on fixed incomes.

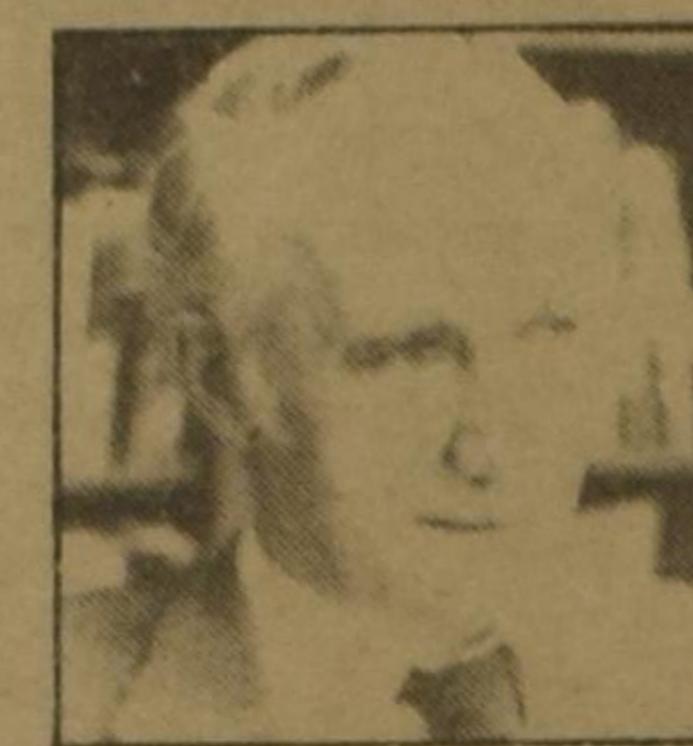
At a deeper level the damage was

members. But the truth is that an enterprise cannot flourish or cope with serious difficulties unless everybody cooperates in the interest of the entire organization.

The automobile industry is now living proof of this reality. It must have been a severe shock to management of General Motors of Canada — but also to its employees — when the Iraqi government recently cancelled an order for 13,000 General Motors cars. The reason: a previous shipment of cars had been found to be riddled with defects. To add insult to injury, the Iraqi officials reportedly decided to buy Toyotas from Japan because of their superior quality.

Poor quality often has many causes. But it is a well-known fact that the bad labour relations and the low morale on the automobile assembly lines are part of the problem. To be sure, management has the primary responsibility to turn labour relations around. But it cannot do this alone.

It should be noted that there is the beginning of a change for the better — even in the automobile industry. Some managements and a few unions (including the UAW) are now working together on overcoming the problems in the workplace, especially the feeling among many workers that they simply do not count as human beings. That's a step in the right direction, even if it takes the hardship of a recession to drive home the need for such a move.



Harry Antonides

Editorial

ed and the Canadian economy as a whole" (*Toronto Star*, March 16, 1982).

Recently, the Canadian UAW leadership rejected a plan to reduce wages, designed to save the jobs of the employees of an appliance manufacturing company in Oakville, Ontario, despite the employees' approval of this plan.

These actions and pronouncements are a natural outcome of the belief that unions play an adversarial role and that their primary task is to promote the workers' interests by raising

even more serious. When labour relations are reduced to a power struggle, injustice inevitably results and the real problems in the workplace are not resolved. Instead they continue to fester the bad fruits of selfishness, hostility and no opportunity for workers to experience their jobs as a meaningful and challenging part of their lives.

In such a climate problems of the enterprise are shrugged off by labour with the claim that it is management's job to manage while the union's job is to look after the interest of its

Psychic surgery — part 4

Prayer

At Rev. Agpaoa's center, prayer is offered and the sacred mantra is repeated. Singing the mantra is supposed to bring you close to God, regardless what you may call God. Whatever your religion, you have God.

The prayer offered before healing is: "Oh, Almighty Lord, Here I am to witness and feel your Hands, the warmth of Your love and radiance of Your power. Show me your love and mercy that this operation which I am to receive will be successful, that I may live longer and continue serving my loved ones and those who need me. Through Your precious Hands, I submit therefore, myself, with the hopes that I may find for myself a rejuvenation that would help me to carry on my existence in this cosmic world. I trust in You, my Dear Lord ... and so, Thy will be done."

The sacred mantra for recitation is: BABA (God) NAM (Name) KEVALAM (Absolute) (3x) PARAM PI'TA BABA KII (Attribute everything to God and Victory is sure guarantee). The latter is, of course, taken from the Indian religious tradition and has no connection with Christian thought.

Healing in the Atonement

Rev. Agpaoa has the "healing in the atonement" doctrine in common with North American faith healers, although his interpretation is novel. He writes: "The connection between the healing and the cross is seen in the covenant the Lord gave the children of Israel in



Johan Tangelander

Religion

the wilderness. Moses was to cast a 'tree' into the waters. As the Scofield Bible says, 'The 'tree' is the 'cross'. When this was done, the bitter waters of Marah were made sweet, and God gave the children of Israel, His great healing covenant."

Sickness is denied. God's best for His people is not constant healings, but divine health. If we truly believe,

healings shouldn't be necessary. A Christian should never get sick. He should have dominion over his sickness.

Rev. Agpaoa says: "We should build faith in the believer's heart to take dominion over sickness rather than having a constant war with it all

people who visit him must have faith in him. He writes about his own faith and gifts as: "The one for whom it is most natural to have great faith receives the 'gift of healing, and such as have a combination of a strong will power, great faith and fiery nature, become endowed with power to the working of miracles or the casting out of demons."

Truth or fakery?

Is Rev. Agpaoa really able to perform surgery with his bare hands? Some say that what he does is genuine. They are convinced that through his methods they have been restored to health. However, there is ample witness by people who stood close enough to observe Rev. Agpaoa's procedures and saw that his alleged surgery was a hoax.

Campus Crusade for Christ brought a Christian sleight-of-hand expert to the Philippines to observe secretly Rev. Agpaoa's procedures. Later, in public lectures to large audiences, testimony was given that Rev. Agpaoa's methods were sleight-of-hand techniques.

Continued next week...

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Letters

Is church a depressive ritual?

Rev. Peter Mantel
Pastoral letters

I believe that Mrs. Van Bruinessen has done the church a great service by sharing her frustrations and opinions by way of *Calvinist Contact* with a large number of readers. Judging by the number of responses to her original letter, the issue as presented by her stirred up, for better or worse, a lot of people. Great! Come to think of it, this is more than can be said of most sermons preached and services conducted in our various churches. I'm speaking from my experience within the Christian Reformed Church.

Now, thank God, there are healthy and happy exceptions to this general observation. There are also genuine spiritual longings among many individuals towards more open expressive forms and ways of worship rather than the closed, formalistic, depressive ritual still so prevalent among us. This genuine spiritual longing to me represents hope.

My observation both from the vantage point of the pulpit and from the more humble level of the pew is that, especially in our worship services, there seems to be a determined, persistent effort to maintain a zombie-like level of spirituality. With this I mean a level of spirituality without excitement, without spontaneity and certainly without joy. I call this deadening.

At an elders meeting I heard a minister complain about the fact that his sermons seemed to die at the outside steps of the church. I think he was wrong. Sermons, even good sermons, don't die at the steps of the church when people are leaving the building.

A sermon, and mind you we consider a sermon to be close to and like God's word, slowly suffocates, gets strangled to death in the service itself because of a determined effort to suppress any and all natural human spontaneity and openness. We know that living beings suffocate for lack of oxygen. I suggest that many a sermon (also service) dies of suffocation, due for lack of the Holy Spirit, right in our worship services!

Check for yourself. Look around the church during the service and observe people. Observe what is going on or what is not going on and you know and I know when people really come alive again. Right after the doxology or benediction: That's the time. In the foyer people talking with each other or outside lighting up their cigarette, that's when the congregation is resuscitated, comes to life again. A depressive service acts like a drug which needs to be shaken off. And shake it off we do!

So what are some of the elements of a depressive, suffocating service and what is the reason or motivation behind it all? Perhaps I can best first describe the elements with single words and phrases and then give some examples familiar to most of us. The way in which the Holy Spirit gets snuffed out in our worship services and the sermon dies slowly but surely, is in formality, lack of spontaneity, lack of congregational participation and involvement, distance between pulpit and pew and people and people, coldness, sameness —

lack of surprise, uptightness, clinging to traditional forms and ways, emphasis on must and duty, speaking to the heads and even over the heads of people. Well that's already quite a list, enough and powerful to reduce any budding spiritual life to a zombie-like state or condition.

Some realistic elements of a deadening kind of ritualistic worship service are: Don't smile in church or laugh or applaud, this might upset God. Don't let the minister say, "Good morning congregation." This would break the formality, by all means maintain distance.

Read the 10 commandments every Sunday even if 95 per cent of the congregation tunes out with the first line. Don't let the congregation choose a hymn or state a prayer request or even an occasional testimony. This is pure anathema.

Don't let the minister speak a few minutes with the children, children (lambs) must be seen in church but apparently not fed. And don't let the children attend Sunday school during part of the service, the worship service is an ideal opportunity to train children to sit still now, so that when growing up they will meekly

submit to the same ritualistic depressive pattern. And certainly no special music as part of the service. That would take away from "the spirit of worship," maybe after the doxology. No informal sharing by the minister of some meaningful personal item of need or praise, no this and no that, nothing spontaneous, period. Keep it formal!

I consider it to be sad if some, or worse, if all of these elements are present in our worship services. From my personal experiences with many of our churches, especially in Ontario, I find too much which suffocates the spirit.

And the reason for all this painful and persistent effort to maintain the status quo and suppress the Holy Spirit? I believe it is fear.

I understand the fear. However, I do not follow the traditional and ritualistic way. I suggest that we consider breaking out of our bondage to fear and walk more in the freedom of the Holy Spirit, which is Christ's spirit in us.

I suggest that we can learn from and grow a lot through Paul's letter to the Galatian church. It's all there, in God's Word itself!

Calvinettes have plugged into the power



by Joanne Ilbrink

A 14-year-old Calvinette of Grimsby, Ontario, wrote these words in response to the Calvinette theme for this year. The theme, "Plug into the Power," is based on the words of Ephesians 3:16: "I pray that out of his glorious riches he may strengthen you with power through his spirit in your inner being..."

During this year Calvinettes in over 700 clubs throughout Canada and the United States have studied this theme. Over 4,000 dedicated Christian women have guided the girls in their study and activities. Together they have looked in awe at God's power. They have seen his power in nature, how he gives us power daily to live for him; they have studied God's power to keep every promise he gives us, the power of his love, and the power of his Word.

The year has been full and rewarding for girls and counselors alike. One counselor wrote recently, "I have learned

so much about God's Word in this year. If others have benefited only half as much as I have, the Calvinette 1981-82 year will have been a tremendous blessing for many — counselors as well as girls."

We thank God for the blessings he gives us in our ministry.

This year we were able to introduce a revised discovery program for girls ages 9 through 12. In it the girls are challenged to discover God's Word, God's world, and their own gifts. The new materials met with overwhelming enthusiasm and we thank God for it.

We are presently working on the updating of materials for girls ages 13 and 14, hoping to introduce it at the convention planned to be held in July at Pella, Iowa.

We thank God for parents' support and encouragement through all our efforts. During Calvinette Week, April 18 through 24, please join with the girls and counselors in your

church to praise God for his matchless power. Pray that each of us may be channels of that power to serve others, and to bring glory to him who is able to do "more than all we

ask and imagine, according to his power that is at work within us."

Mrs. Ilbrink is executive director of Calvinettes

Calvinette Week, 1982

Broad majestic mountains
That stand up and reach the sky
Bright cheerful birds
That in the heavens fly
Soft, twinkling stars
That make the darkness bright
God shows in all these things
His power and His might

We see it in the leaves,
That change so colourf'ly.
We see it in the buzzing
Of the yellow honeybee.
We see it in the snow
That sparkles brightly in the sun.
We see it all in us
When we sit
And when we run

We see it in the strength,
He gives us everyday
We see it in our work
And see it in our play.
But most of all,
We see it.
In the One, who died for us,
Who died for our salvation
On that wondrous saving cross

Let's thank the Lord.
And praise Him.
For the wonders of His love
For His blessings
And His gifts.
From Heaven up above

— Linda Struyk,
Grimsby, Ont.

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Church Page

Pastoral Pondering

My Only Comfort

My only comfort in life and in death
Is that I rest with body and soul
In Jesus Christ, my Saviour and Lord,
Who in his love has made me whole.

Refrain:
Blessed assurance, Christ is mine!
I am his own in life and death.

From Satan's tyranny Christ set me free.
Redeemed from all my sins I stand.
My God and Father in heaven shall be,
My guide towards the promised land.

In all things God works together for good
With those who trust him and obey
If God be for us, who can be against?
Safe and protected are we for aye.

What shall I render to the Lord
For all his goodness and his grace?
Henceforth my life I give unto him
In thankful service I run the race.
(Tune of "Faith of our Fathers")

Rev. T. Vanden Ende,
Tillsonburg (ON) Chr. Ref. Church,
Strathroy, ON

Life-and-death issues are not always clear

On the one hand there's the self-inflated dreamer who talks and acts as if he is equipped with divine attributes. He is not under God; he is a god to himself. He knows all things. He is above all things. He can't understand why his underlings don't regard him more highly. He's the guy or the doll that Earl Jabay is trying to reach in his book *The God-Players: How Not to Run Your Life*.

Then there's the doctor who has to serve as God's deputy in taking life-and-death decisions affecting his patients. There's an old grandmother lying in a hospital bed in an advanced stage of terminal illness. She does not know who she is or where she is anymore. She's kept alive by the electrical, sustaining machines science has provided us. The cost to her relatives is about \$100 a day. It's not a matter of prolonging life since there is no real human life left. It's a matter of artificially postponing death. But who'll pull the plug?

I say that he should take this decision with the next of kin. He says that there are two things which keep him from telling the nurse to pull the plug. First, "Doctors are professionally committed to fighting off death, no matter what the cost. Euthanasia is prohibited by law." Second, "Relatives can't be trusted. They can turn around and sue you." The fear of litigation is a powerful factor in the lives of doctors. So in our western societies we continue to spend thousands of dollars on keeping alive horribly deformed new-born babies who will do nothing but scream as long as they live and on artificially preventing the old folks from dying with a degree of dignity, while at the same time millions of healthy people the world over are unable to keep soul and body together for lack of food.

It should be clear to church people that we, together with the rest of society, will have to stand next to the doctors in the years to come to help carry the burdens of decision. Do you abort or not abort? A couple of lives are at stake. Just imagine if your 14-year-old daughter is pregnant and her health is frail. A new-born child has a congenital kidney-disease. Do you make arrangements for a kidney transplant from your own body or accept the fact that the child will die in four or five years? If you do, you will shorten your own life-expectancy. If you don't, chances are you will soon lose the only child you will ever have. In all such issues we are God's deputies. *Come, Let us Play God* by Leroy Augenstein, is the book to read if you wish to be informed on the problems of medical ethics today.

Rev. H. de Moor Jr.

Edmonton Chr. Ref. Church challenges the Sunday edition of Edmonton Journal

With respect to *The Edmonton Journal's* plan to go to a seven-day format including a Sunday newspaper, we recommend the following action by the congregations and its members individually: Direct a letter to the Publisher, Mr. P.J. O'Callaghan, c/o Edmonton Journal Building, Edmonton, Alberta, T5J 2S6, stating your objection to such a move.

Suggested grounds: Such a move would put many *Journal* workers, carriers, and subscribers in serious conflict with their religious principles.

A common day of rest is

beneficial not only to Christians and members of other faiths, but to society as a whole, particularly in a society that leaves little enough room for reflection, rest and the building of relationships. A Sunday *Journal* would further encroach upon this valuable time.

The policy of giving employees, carriers and subscribers no possibility to opt out of the Sunday *Journal* leaves no other option but to quite the *Journal* entirely. This is highly undesirable and unfair to those who have had a long association with this

paper.
The Sun also publishes on Sunday leaving no realistic alternative.

Certainly carriers deserve one day per week free from their responsibility. To sweeten the prospect by financial "perks" is not beneficial to the child.

Be sure to include in your letter intentions with respect to your subscription or as a carrier if the proposed policy is not amended. From Outreach Committee, Council of CRC's in Edmonton.

Edmonton Chr. Ref. Church bulletins

Church News

Christian Reformed

Called

— to Dunnville, Ont., Rev. Harry Vanderwindt of Lindsay, Ont.

Declined

— to Niagara Falls, Ont., Rev. Peter De Haan of Oshawa, Ont.

— to Cambridge, Ont. and Essex, Ont., Rev. Harry Vanderwindt of Lindsay, Ont.

Accepted

— to Brockville, Ont., Rev.

The Student Fund Committee

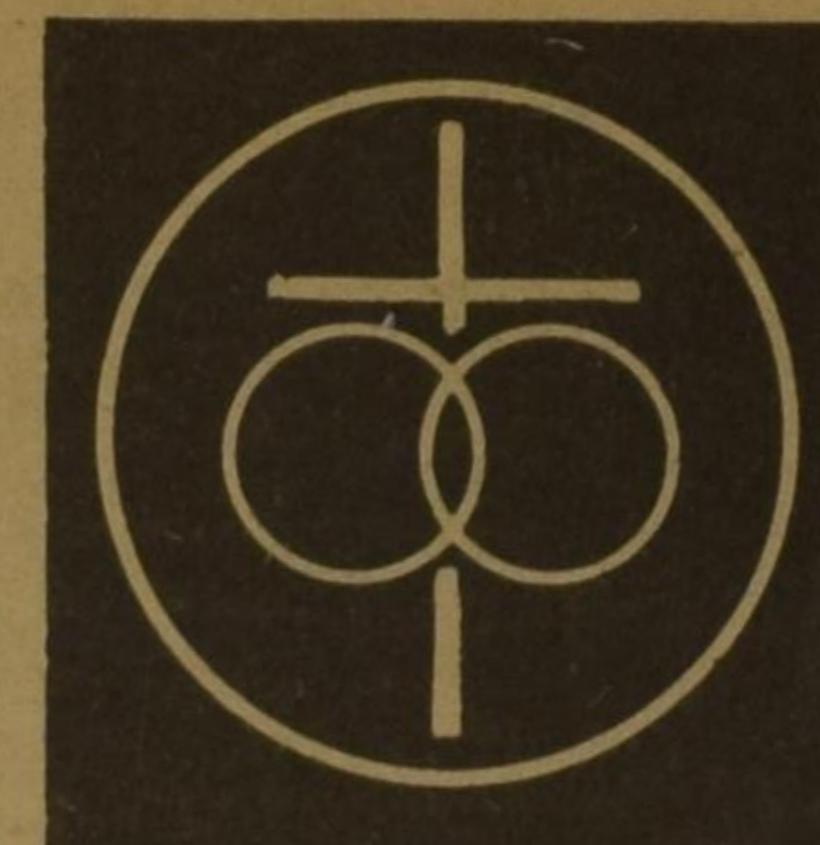
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Education

Agincourt Christian School will close its doors this year

by Harry A. de Vries

The Immanuel Christian School Society in Agincourt, Ontario has decided to close its school at the completion of the school year in June. Although the decision taken at the January 25th meeting was terribly disheartening, the society felt it had no other recourse. There was no light at the end of the tunnel.

Immanuel, with a staff of three full-time and two part-time teachers and a secretary, has 39 students, of which about half come from parents who attend Grace Christian Reformed Church next door. It provides education from a junior kindergarten level to grade eight. With only two or three new students per year expected from Grace Church for the next five years, financial solvency seemed impossible. In fact, some society members raised the question of stewardship regarding the high cost of Christian education to the local Reformed community for the children of about 12 families of the congregation.

There are other families in the immediate area of the school supporting Christian education, but they send their children to the Scarborough School, held in the Dorset Park Baptist Church. Then there is the North Toronto Christian School operated by a former teacher of Toronto People's Church Christian School. But neither school offers the total Christ-centred approach of the Reformed Christian School. The Toronto Christian School is basically a one-man operation without any responsibility to any society or board. Closing of the Immanuel School means a loss of the Reformed witness in education in the Agincourt area.

The Society's recent news bulletin indicated that one of the causes for the school's difficulties stems from the fact that there are very few young families in Grace Church, a problem due in part to the high cost of living in Agincourt. The average house in the school area, for example, ranges from \$125,000 to \$200,000 perhaps not high for areas in some western provinces, but exorbitant for most of Ontario.

The mobile aspect of the Agincourt community is felt by the school. Recently, four supporting families moved out, one to Texas and another to B.C. School society growth is difficult even though there are some families such as the Kramers who recently moved closer to the school so as to be able to send their children.

Immanuel Christian School has been a unique school since its beginning in 1969. It has varied in its approach to education by offering an integrated



DUE TO CLOSE: Immanuel Christian School in Agincourt, vacant during the March Spring break.

program which stressed the individual development of each student. The Society's release mentions that, "Within the community, Immanuel's non-traditional format remained controversial." But according to principal, Henry Lise, the approach over the years has allowed the school to help many students with learning difficulties. Yet, it was a type of education, he adds that "in a sense wasn't for everyone."

According to Mr. Lise, there were a few very difficult years during his nine years at the school. In the course of time, children of parents who had been very influential in starting the school graduated and a number of other families moved away. The transition afterwards caused some problems that did not benefit the cause of Christian education in Agincourt. Then came a change to a somewhat more structured program three years ago when Mr. Lise became principal. It was the result of a work-study committee of which Mr. Lise was also a part. Since the committee's report, accepted by the society, the changes in format of instruction have eased tensions in the community and school supporters are generally very pleased with the school's work, according to a poll taken by the board in recent weeks.

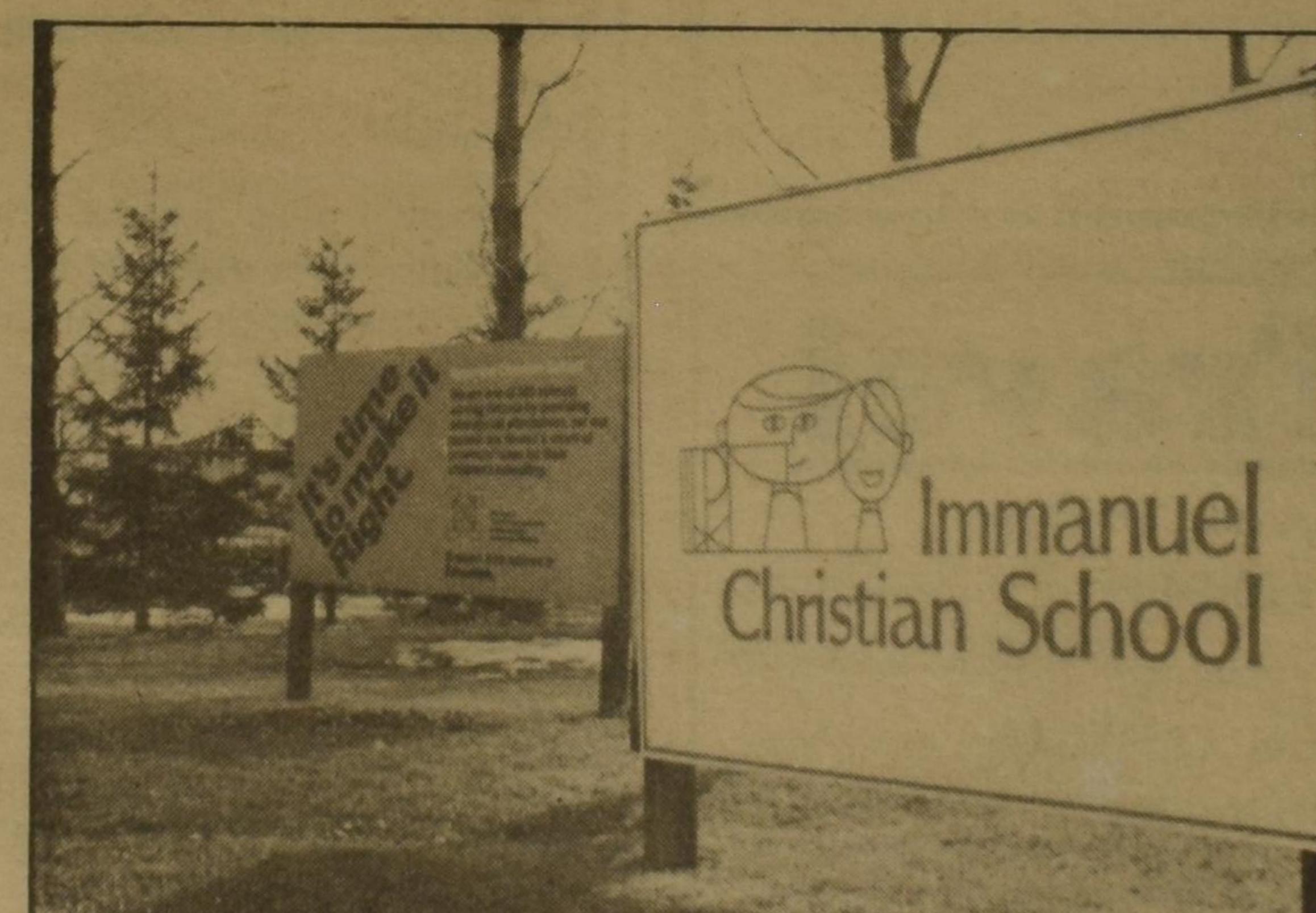
The school's news release mentions that in light of this parental satisfaction with education at Immanuel, there was a definite irony in the decision to close the school.

Yet, in Mr. Lise's estimation, the troubled history of the school, sadly enough, may have had some effect on local support. He terms the school's decision to close an unfortunate event that makes him extremely sad. And there are many others with similar feel-

ings. At the January meeting there was a flurry of generous pledges in an effort to keep the school going. Tears were in evidence after an historic meeting. Many of those present at the meeting had two or more children graduating; others, according to the release, had relocated, like the Kramers, or taken second jobs in order to send their children to Immanuel.

The school's financial problems have been building over the years, so that the school's

wider school supporting community. Such an action might have been followed as was done by the Cobourg area Northumberland Christian School which suffered the loss of a significant part of its supporters to a new Baptist School just as it was in the middle of erecting its own new building. A request to area Reformed churches resulted in a number of interest-free loans and donations that enabled the school society there to complete its new structure.



SIGNS IN FRONT OF THE SCHOOL

debt compounded by current interest rates made it impossible for the society to carry on in good conscience. The matter of closing had already been raised last year. Then the decision to carry on yet another year was made in the hope of a brighter future.

The recent move to close, therefore, did not come without a great deal of consideration.

At a sort of brainstorming meeting, prior to the decisive one in January, society members expressed a number of options the board might consider for alternative routes of action. One of them was to appeal for the support of the

But the Immanuel Board decided against what the board president, Mr. George van Dyk said would be a parasitic dependency in the long term on other struggling communities. Help in the short term is one matter but for a long duration without a clear end in sight is a different matter.

What will happen when the school closes? The school society will remain, at least for the time being. A committee has been appointed to deal with the future of the property and the clearing of money owing.

It will also investigate possible alternatives for Immanuel students.

Busing them to one of the

other area Christian schools is one possibility. At present, the society is committed to supporting Christian education efforts for its members. It may sell off part of the 3 1/2 acres of property it owns behind the Channel Nine television station offices, but it would like to maintain a Reformed presence in the area, perhaps in the form of a day care centre or an old-age home.

And the teachers? One of them has accepted a position at the downtown Toronto Christian School. Another had three interviews for another position during the March break. Of the remaining two, one will return to school and the other is expecting a baby. The secretary will be out of her voluntary part-time job. Mr. Lise is still looking for employment in an area totally different from education. He says, he needs an extended sabbatical from the pressures of running a small school. But he would eventually like to get back into teaching at an established larger school at the junior elementary level, and possibly go into school administration later on. Up till now, he has been scanning the daily paper for possible alternatives.

Despite the turbulent history of Immanuel School and the heartrending decision to close, the January 25th meeting did end with thanksgiving for all that has been accomplished by the school between 1969 and 1982.

All past students, friends, and supporters are invited to attend an evening of praise and celebration — together with the graduation exercises for grade 8 — to be held on Wednesday, June 23rd at 8 p.m. in Grace Church.

How to ask for help



Jean Dykstra
Windows

One of the first things I had to do after the funeral, was to get into that car on the driver's side. It really struck me that from now on I'd be in the driver's seat, literally and figuratively, and honestly I felt sick.

I was afraid to get that car into a small garage, and as with all matters, here, too, I'd talk with the Lord, and pray somewhat like this, "Now Lord, it's freezing rain out there. I've got to get this car inside with two inches to spare beside the freezer." I admit

that my prayers must not sound very reverent.

When I prayed, "You got me into this, now help me out of this particular situation Lord," I didn't want to sound demanding and didn't mean it that way. But I talked to God about everything. Sometimes I accused God for not making things clear to me.

Then I'd feel sorry and guilty for lack of trust. But if I sat back and waited for an indication of God's answer, I felt as if I was doing nothing for myself. I was reminded that without Him I could do nothing, imagine — nothing! But with Him I can do all things — *all things*.

I did get that car inside the garage with just enough room to close the door and six inches to spare on either side. And for a long time, I also headed for the passenger's side of the car.

These are really small matters, yet they hurt when you make that mistake, and

that feeling of absolutely realizing you will never again sit beside him, relaxed and enjoying the fellowship. We then had an opportunity to talk because of his busy schedule.

He was an excellent driver. Always relaxed behind the wheel. And when the "never again" hits you, you don't tell your family or friends because you know they wouldn't understand.

But I do often pray, "Lord be my hands, eyes and feet, as I drive to the lawyer in stormy weather." It also hits you when you think that if you should end up in a snow bank, no one would miss you, for you are a stranger among strangers, and the children are in school all day.

The car made a very strange sound (and I mean strange) or else I wouldn't have noticed it. I took it to the garage and told the mechanic the sound came from the direction under the hood from the driver's side. He took it for a spin and didn't hear a thing.

Feeling very foolish, I went home again and sure enough it was there. So, I asked a neighbour, and at least he agreed the noise was loud and he called it "odd". Well, that didn't help me. Again that hopeless feeling.

With lead in my shoes I went to the garage once more, this

time he assured me he'd give it an oil and grease job, which was due anyway, and squirt some grease in the general direction of that noise.

Well, it didn't help. He agreed to have the car hoisted up at a future date. "But today you're O.K. to take it to Exeter." On my way there, I slowed down for a railway track, where some boys about age twelve were playing. Now the noise was always worse going over a bump no matter how slowly I went.

I heard one boy yell: "Hey, Ma'am sounds like you busted a spring." It stuck in my mind, and I casually mentioned it to the mechanic when the day came for the oil change. Well, it turned out that the main coil spring, about a foot long had the top piece broken off, causing a scraping sound. I was told that these springs always outlive the life of the car. Well not with ours, and I learned by asking around that few women do understand the workings of a car. So, we do depend on a trusted dealer, because we have to take their word for it.

Also, when the insurance is due, it pays to ask. Much to my surprise, there is a great difference in premiums. Here, too, you have to do it on your own. Study up on that as well. I found the best help from two

other widows who have driven for years. "Why go to that garage or mechanic?" "Well, we found them honest."

I found, and still find, it hard to ask strangers for help. My one neighbour would advise the opposite of my other neighbour.

I began putting possible helpers into two categories, the Christian, and non-Christian. Now, I also learned that a church member is not necessarily a Christian, and soon shows this by his actions. He is not at all interested in helping you, only in him- or herself. It is sad but true. At first, you remember the ones that promised to help: "Any time you need us." Oh what a good feeling that was, yet when that time came, Mr. A was not available just then. I soon realized he was never available. After that, one hesitates to ask, and even then in the utmost need.

It is a lonely battle at times, so very heavy that one tends to give up. But you must go on, and if no one is available, you do it yourself. You fix your bicycle tire or clear the drain to keep the water from running into the garage.

I have also had wonderful help when I least expected it. One day during a snow blizzard, I didn't dare take the car to work. I borrowed my son's snowmobile suit and started to walk. In the forest I was somewhat protected, but out near the highway I couldn't see a thing. The week-enders were over with snowmobiles and I was offered a ride, and had to promise I'd call them when I finished work. For them a joy ride, for me an answer in an unexpected way. Little things done for me are the most appreciated.

I still ask for help if I can't handle something, and we all offer favours in turn, such as babysitting, or giving the elderly a ride to or from the Post Office. We even do dog or cat sitting.

I'd been told how lucky I am to have children that can also help out. Yes, I feel rich having them. Yet, one must not place too heavy a burden on the shoulders of a child, even if the oldest is attending university. He, too, suffers a great loss, especially if they were close as friends, yet respected each other in the father-son relationship.

And don't tell a 13-year-old boy that he is now the man of the house. He'll feel his responsibility very keenly as it is. Don't rush him out of childhood faster than he has already been pushed. He needs a mature friend himself, since he is growing up yet, and we all sense that a son can never replace the father.

I must be positive towards them when they try to help, by saying, "Your Dad would be proud of you." So, they can and do help, even in a way that is not always a help to Mom because they are still children and have to be respected as such.

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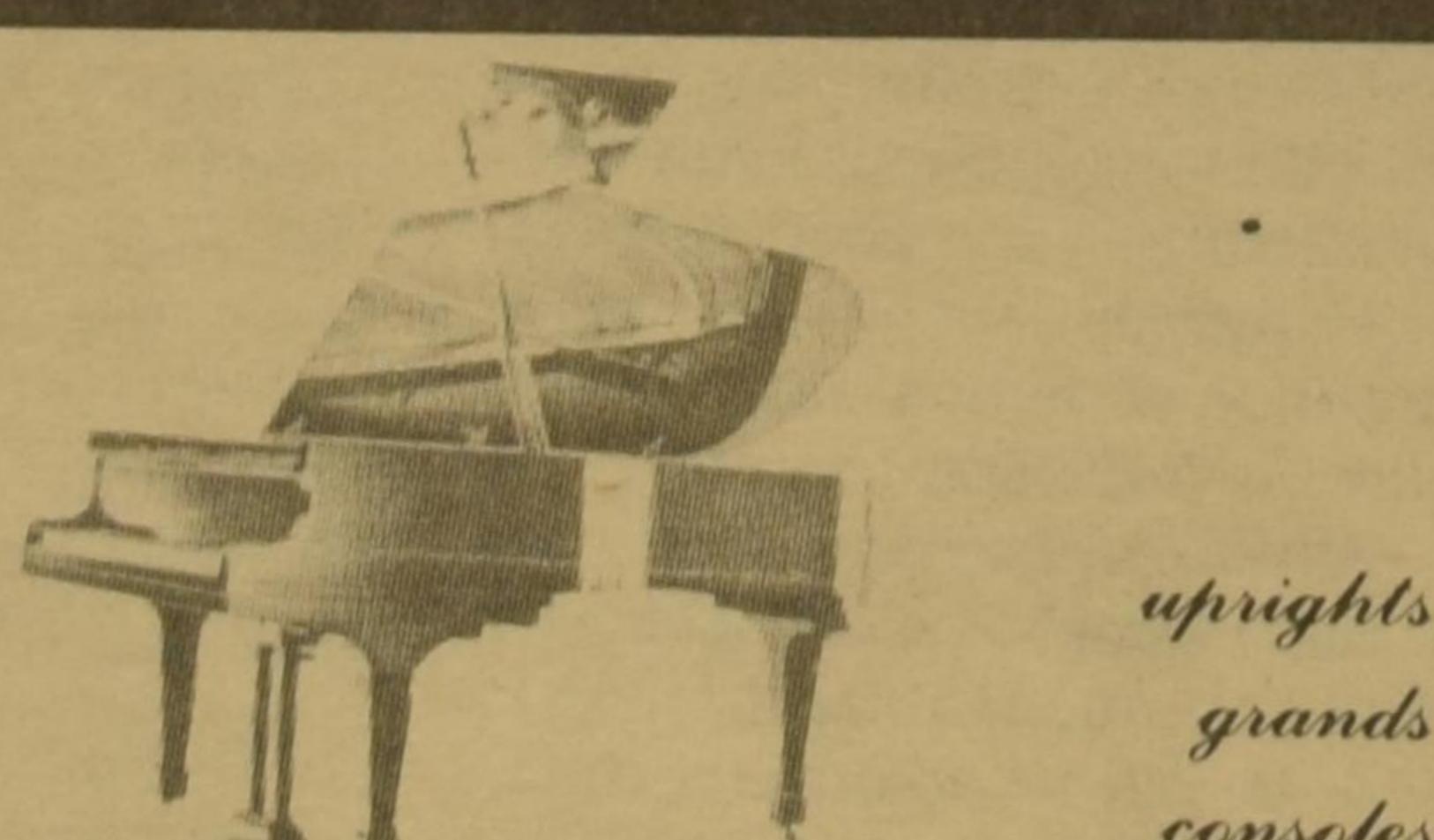
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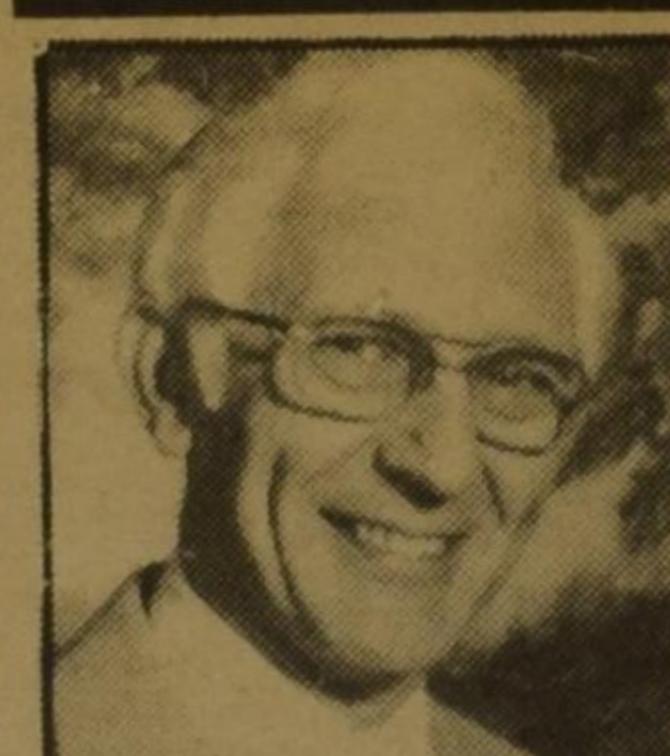


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Skylight

When I was just a little boy, I enjoyed staying at grandmother's place. Hers was a house full of wonders: the grandfather clock, the Bible pictures on the frosted glass of the tea-warmer, the old things everywhere.

The greatest joy of it all was the little room where I used to sleep. The bed was filled with down and you snuggled deep into it under a pile of blankets. Grandmother had no electricity in the upstairs of her house and I went to bed guided by a little oil lamp. Ah, that soft glow of the light and the little shadows dancing against the ceiling!

Later 'Oma' would come and put the light out. Then I was alone in the big bed under the slant of the roof. I could hear the wind howl through the rafters above me. There was a little window in the roof. Lying on my back, I could look through it. Sometimes I could see the stars, at other times, I could see the clouds going by. Usually the sky was just plain dark.

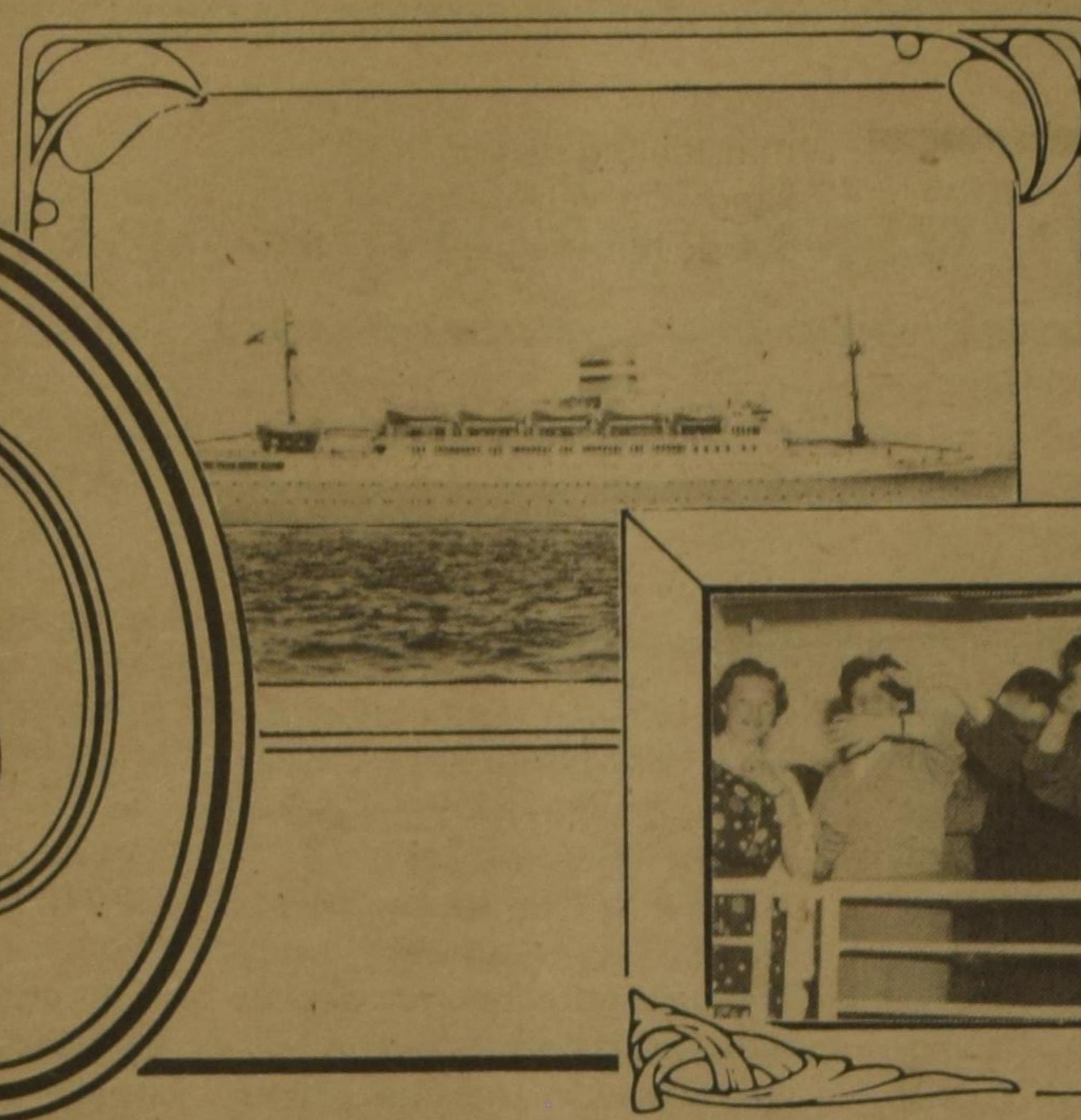
I knew that the Lord was there. Of course, He could see me, but I felt that I saw a little bit of Him, too, even if it was only a part of the place where He dwelt. Whenever I looked through that skylight, I wanted to talk to Him, about everything that came up in my mind. I remember that one evening I told Him about the salamander I had found.

Some evenings I just looked. Then I let my thoughts go, and I felt that He spoke to me. As my thoughts wandered, I fantasized that the Lord talked to me about a great many things. About my Oma and my parents, about Himself most of all.

Half a century later, I realized that then I was not just talking to God, I was praying. Prayer is telling Him everything. Yet it is, somehow, also a listening to Him. I heard Him in the wind and in many of the sounds of the night.

All of us need our skylights. Our children do too. More time to speak with Him, more time to listen to Him. More time to look up to Him and feel happy, and thankful, and blessed all over.

They shaped our lives



Written
by John Knight
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This week Calvinist Contact begins its long-promised series on Dutch immigration to Canada, a project begun with a questionnaire in July, 1979 and subsequent correspondence with many CC readers. It is your story.

Introduction

Compared to many other nationalities, the Dutch are home-bodies. Much of their world centres on family activities, and a closely-knit extended family that includes friends and neighbours. Dutch children are often encouraged to call these non-relatives 'uncles' and 'aunts' to show the intimate relationship between family and community.

Forcing the Dutch to sever these ties can be a traumatic experience. The Dutch pursuit of 'gezelligheid', a cozy home and family life, is so central that emigrants gone for thirty years still miss this aspect of Dutch life more than anything they left behind.

The Dutch are not traditionally a migrating people. During the hundred years before World War II less than 250,000 moved away from the low countries, a drop in the bucket compared to the millions from other European countries who sought their fortunes elsewhere.

To get Dutch people to move in great numbers requires a calamity, a crisis, like the potato famine of the last century, and more recently a bankrupt economy in the years immediately after the Second World War.

Most Dutch emigrants moved away reluctantly, as diary entries clearly show. Granted, there were adventurers among them, especially those who had spent time in the Dutch East Indies and had developed a taste for a new environment. But there weren't many of them. Many came out of sheer necessity, because their backs were against the wall. There simply was no future for them and their families.

Later these pioneers would begin to idealize their migration experience and speak to their children about 'loftier goals,' which prompted them to change countries. But these altered stories came later and only after the luxury of reflection became possible. During the first years in their new country they were simply too busy making a living and adjusting to a new

environment. Reminiscing about the past had to wait till later.

Today's historians agree that people's recollections of past events have to be taken with a grain of salt. Ideally, they say, you need original sources, fresh impressions written down in diaries, or letters that describe the sights, sounds, joys and hurts of new experiences. Other documents that can be trusted are statistical surveys, news clippings and on-the-spot news analyses of trained reporters.

It is from such sources that the following history has drawn its material. It is not a definitive history of the Dutch experience in Canada, but the story of a special people, the Dutch Calvinists. It is also *your* story and mine, because those who came shaped our lives. Their decision years ago to migrate has forever affected our lives and will continue to affect our future and that of following generations. Just imagine where you might be today if your parents, grandparents or great-grandparents had decided to stay in the Low Countries.

This history is also HIS story, God's intervention in the lives of His people. We can see Him at work in the move of a quarter million Dutch people from their homeland in just a few years. It seems ironic that shortly after this mass exodus, which a foreign reporter

stationed in the Netherlands described as "Migration Hysteria" the economic recovery of the Netherlands became so spectacular that the country had to import three times as many people from other countries as had left from its own ranks.

That most Dutch emigrants chose Canada, and that the Calvinists among them made up a disproportionately high number, can now clearly be seen as God's way of establishing a vigorous Reformed community in Canada.

But that's hindsight. In the towns and villages of the Netherlands where 35 years ago a handful of people were just beginning to consider moving to another country, this 'big picture' was lost in the gloom of a war-ravished, bankrupt country with little hope for recovery.

This work is the story of this small group of people, others who would follow them across the ocean, and those who prepared a place for them, the early pioneers. It is a story of their tears and joys, their doubts and faith, their disappointments and victories, their personal dreams for a better life and visions for new Kingdom-building communities. They shaped our lives. Next: *A Country in Search of a Future*, (The Netherlands, May 6, 1945 — May 17, 1946).

Canadian evangelism research project under way

MISSISSAUGA, Ont. — An ambitious attempt is under way to discover and describe the "unreached people" groups in the Canadian population. World Vision of Canada is sponsoring the project in preparation for the 1983 Canadian Consultation on Evangelism which will be held in Waterloo, Ontario.

A "people group" is defined as "a group of people who share a common way of life

and sense of oneness because of social, occupational or economic characteristics, language, or ethnic origin, or geographical location." For the purposes of this survey, an unreached group is defined as one in which fewer than 20 per cent have made a commitment to Jesus Christ.

Immigration has brought hundreds of thousands of newcomers to all parts of the country. They have come from

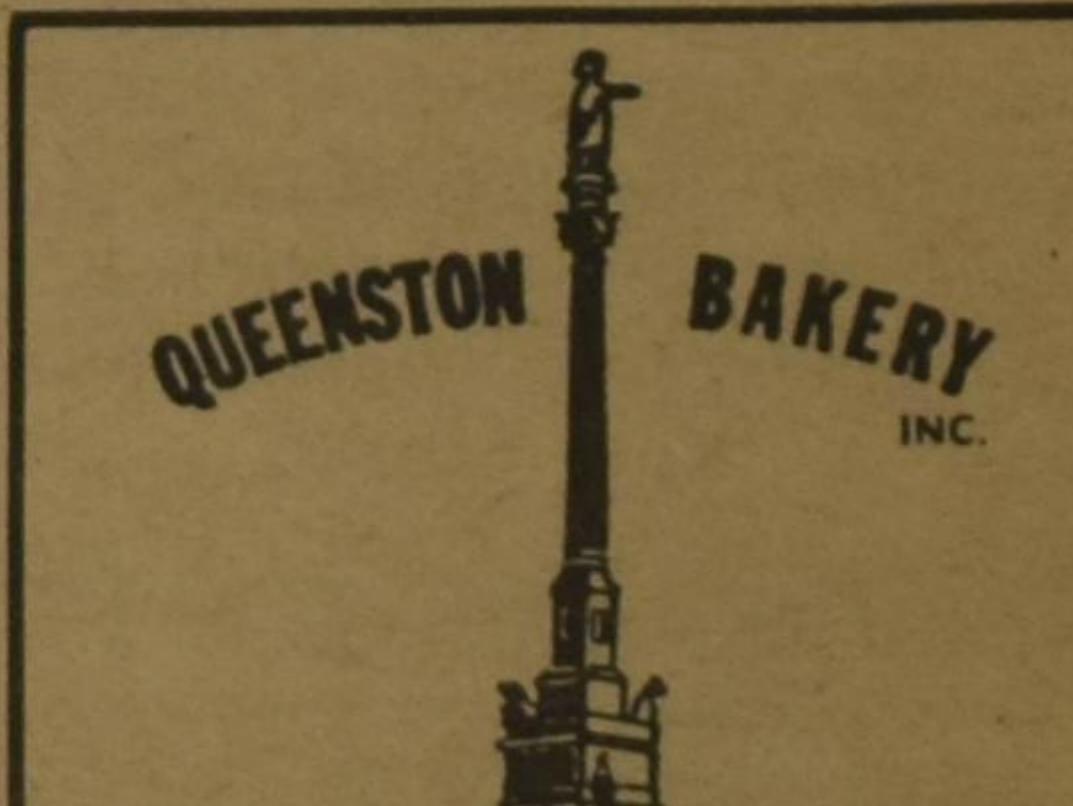
many lands, races, and religious backgrounds. In addition, Canada's own native people have moved, in many instances, from reservations to urban centres, and other Canadians have flocked to scattered and often isolated oil and gas drilling operations.

William J. Newell, executive director of World Vision of Canada, says that the challenge facing the project — the first of its kind in Canada — is

to gather all of the data before October of this year.

In addition to listing and describing "people groups," the publication will also contain several case histories of successful cross-cultural penetration in different regions of Canada.

The Canadian Consultation on Evangelism, sponsored by the Evangelical Fellowship of Canada, will be held in June 1983 on the campus of the University of Waterloo.



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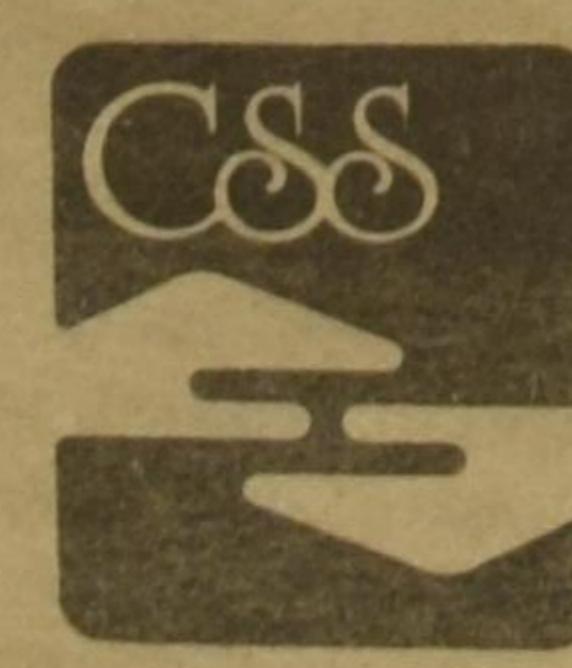
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News

Will Canada's constitution change anything?

by Dr. A.A. den Otter

Dr. Andy den Otter is an associate professor who teaches Canadian history at Memorial University of Newfoundland at St. John's. In this four part series he provides the reader with a crash course in Canadian history, the creation of the British North America Act, Constitution 1981, and comments on the Charter of Rights and Freedoms.

Part 1

In just a few weeks, Canada will patriate her constitution. What does that mean? Why does it have to be done? What effect, if any, will patriation have on Canada and its society?

Before answering these questions it must be noted that Canada's constitution is only partly embodied in written documents. It is also enshrined in tradition. For example, there is no written law that a government, defeated at the polls, must resign. Instead Canadians recognise the unwritten convention that the Prime Minister and his Cabinet must be responsible to the Legislature, that is, they must be able to command the support of the majority of the House of Commons.

Any administration which does not enjoy this confidence cannot control the House and must resign. Canada's constitution also consists of several written documents, the most important of which is the British North America Act, passed by the parliament of Great Britain in 1867. The British North America Act, or BNA Act as it is popularly called, united several of Britain's colonies in North America into the country which today is called Canada.

Prior to 1867 Canada was called British North America and was divided into seven distinct, separate political units. On the East coast, thrust far into the Atlantic, was Newfoundland, a sparsely-settled but self-governing province entirely dependent upon its fishery. To the southwest was Nova Scotia, an old and prosperous colony based on fishing, shipbuilding and the Atlantic trade.

Nova Scotia's neighbour, New Brunswick, was a Tory stronghold, farming its rich

river valleys, harvesting its thick forests, and building Atlantic sailing vessels. Nestled to the north lay the tiny province of Prince Edward Island. Although self-governing, like the others, Prince Edward Island was owned almost entirely by British landlords who leased the fertile agricultural lands to tenant farmers.

To the west, in the heart of the continent, was Canada, by far the largest of the provinces, housing 80 per cent of British North America's population.

The province was divided in two — Upper Canada (also called Canada West) consisting mainly of English-speaking Canadians, and Lower Canada (Canada East or Quebec), consisting mainly of French-speaking Canadians. Each section had an equal number of seats in their common legislature.

Like the other provinces, Canada had a resource-based economy, but it had already embarked on the road to industrialization. In the far West, the empty plains, northern forest, as well as the towering Rockies were controlled by the Hudson's Bay Company, a London based fur trading monopoly.

Lastly, on the west coast was British Columbia, then still only a Crown Colony. In 1867 the BNA Act divided Canada into Ontario and Quebec and then joined these two new provinces to Nova Scotia and New Brunswick to form a new country called Canada.

In order to understand the patriation process, it is also important to examine the circumstances under which the BNA Act was written. What sort of ideals did it express? Has the act undergone any significant changes in its 115

year history? Only after we have answered these questions are we ready to look at the patriation process.

The BNA Act was born in an era of widespread uncertainty. The general economic depression, which afflicted the western world in the late 1850's, brought hardship and suffering to the British colonies. Falling prices and declining exports had their devastating effect, particularly on Canada's resource-based economy. Moreover, the province was depleting its bank of good agricultural land and its young people were migrating to the United States.

The provincial government, which had mortgaged its future for an expensive canal and rail transport system, faced serious difficulty as this newly built network proved too large for existing traffic.

These economic anxieties deepened as the colonies' southern neighbour began to tear itself apart in a bloody civil war. And, as it became increasingly evident that the North would win, British North Americans worried that at war's end the Yankee army might swing north to avenge the pro-rebel policies of the British government. Should that happen, the colonists feared the worst; they looked to each other for mutual defence.

Competition

A union of all the British North American colonies had more than military merit. It also promised economic benefits. Intercolonial trade, then virtually non-existent, could spark the revival of material prosperity. The resultant enlarged credit base could finance further expansion onto the unsettled western prairies.

If British Columbia could be persuaded to join the proposed union, then another great North American nation could be founded, based on a transcontinental economy capable of competing with the burgeoning industrial empires of the United States and Great Britain.

Centralization of economic and political control was an idea whose time had come. The technology of steamboats and railways, which revolutionized transportation in the western world, forced small states to consolidate themselves into large centralized nations.

In France, for example, Louis Napoleon, urged on by the Saint Simoneans, hoped to increase French prosperity by means of an integrated, scientifically planned program of

industry, railways, agriculture and expanded credit. In Italy Count Camillo di Cavour pragmatically prescribed a regimen not unlike that of Napoleon's as a prerequisite for the unification of his country, while in Prussia, Otto von Bismarck resolutely laid the foundation for a Germanic nation. All of these European schemes viewed the state as a pre-eminent agent in economic planning and direction. Factories, tariffs and railways appeared to be replacing culture, law, and spirit as the building blocks of nationhood.

British Americans found a nearer and more apt model in the neighbouring United States. As early as 1791, Alexander Hamilton endeavoured to strengthen the power of the new federal government with a sound credit rating, a central bank and a vigorous industrialization policy, which included subsidies, bonuses and high tariffs to foster infant industries.

Through the years, successive American governments tinkered with the tariff but the trend favoured the protectionists, a policy reaching its zenith in the Civil War years. The secession of the southern states, which had consistently fought high tariffs, enhanced the political power of northern industrialists who quickly drove custom duties to unprecedented, protectionist heights.

Industrialism triumphed; and, as the war raged on, American entrepreneurs expanded their business empires across the country, laid transcontinental railways, enlarged their cities, and commenced the settlement of the Great Plains. To British North Americans these enterprising nation builders were at once respected models to be admired and copied as well as dangerous rivals to be feared and opposed.

Technology

At mid-century, therefore, British North Americans embraced the doctrine of economic progress. Canada, especially, wanted to be part of the restless age of science and technology; it sought to own the latest tools with which to harness nature and exploit its wealth. Receptive to new ideas if they promised greater efficiency and larger profits, Canada's entrepreneurs endorsed the novel technologies of steamboats, railways and telegraphs as avenues to a new world of unrestricted growth.

Politicians of all stripes mutually upheld the broad assumption that the highest good for all was to march ever forward on the road to greater material prosperity.

For example, the Toronto Reformer George Brown and the Montreal Tory Alexander

Galt were bitter political foes, yet they shared a common faith in economic expansion. Galt's fear that Canada could not survive the competition of the United States and Great Britain on world markets, matched Brown's prescription for the takeover of the western prairies.

The 1858 Galt confederation proposal and his 1859 tariff embodied economic concepts picked from the entire political spectrum. A British North American common market, a protective tariff to foster domestic industries, annexation of the northwest, and a transcontinental railway became the formula for economic nationalism; it was a political and economic program to build a nation able to stand on its own in a new order beset by strengthening nationalisms and growing technological empires.

The Canadian version of nation-building became a reality in the summer of 1864. George Brown, the leader of the Clear Grits, overcame his deep-seated personal dislike of John A. Macdonald, the head of the Liberal Conservatives, and joined him in a coalition government. Such co-operation was absolutely required before the unification movement could be initiated.

Because of the peculiar division of seats between the two sections of the province, the political situation in Canada had become intolerable for George Brown. French Canada, which did not share the aggressive economic expansionism of Brown's party, but had an equal voice in the Legislative Assembly, had effectively neutralized Upper Canada's legislative program.

Frustrated with the political paralysis, Brown abandoned his liberal predilection for a weak, decentralized federalism and accepted Macdonald's strong, centralized union of all the British American colonies. Brown found several advantages in Macdonald's plan. A continent-wide federation would free Canada West from French domination, permit it to develop the western prairies, and allow it to resist the threatening commercial imperialism of the United States.

Moreover, Brown believed that the new Ontario would always remain the largest unit in the new federation and thus would retain control over the councils of the new nation. Confederation, therefore, was the price that Canada West was willing to pay to emasculate French political power, thwart American continentalism, and open the Northwest to Canadian developers.

This series formed the foundation of an address given by Dr. den Otter to Dordt College students last month.

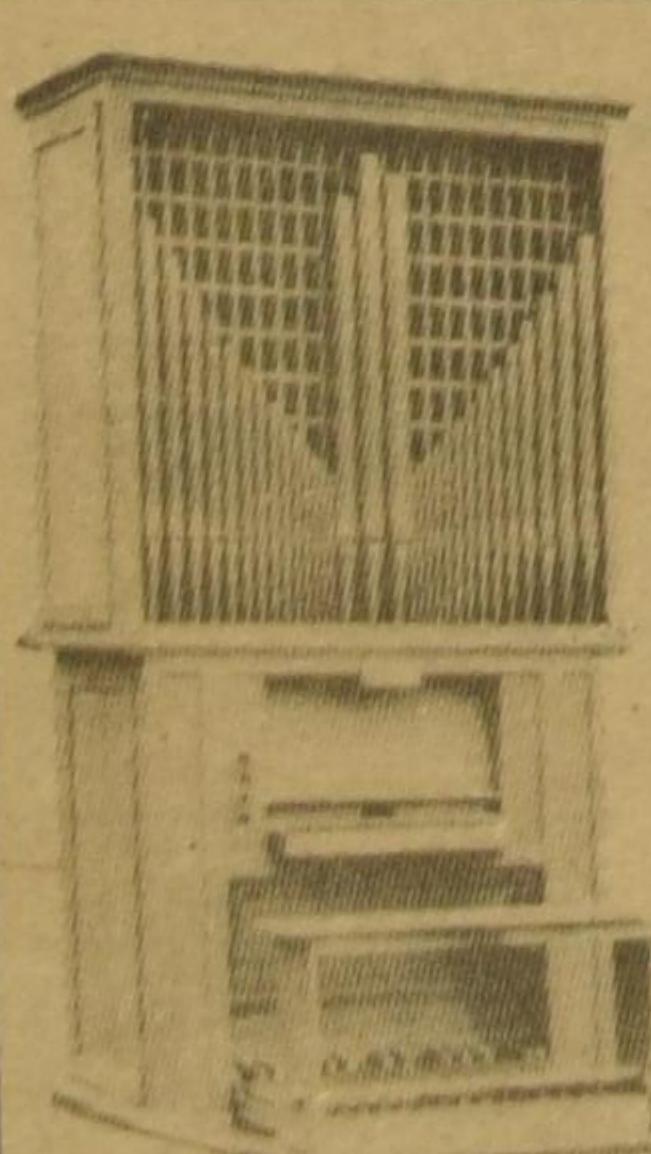
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Will I be a success in life?

by Jeff Stam

Will I be a success? How many times have you asked yourself that question, or how many times have your parents or teachers asked it of you? Often the same thought is expressed in different terms, such as, "I'll never amount to anything." or "You blew it. Can't you do anything right? You'll never make it in life unless..."

In our society, success is the primary goal in life. We don't really concern ourselves with mere survival; we know we will have food tomorrow, and we do not live with the fear of being gunned down in the streets. The question we have been trained to ask is, "How successfully will I survive?"

Worldly measurement

Goals are of little value if they cannot be measured. How else can you tell if you are making progress toward or have reached your goals? Therefore, it seems necessary, first off to define success. According to our good friend Webster, success can be defined simply as "a favourable outcome", or, more precisely, "the gaining of wealth, fame, etc."

The implication is clear enough. Success is simply a matter of matching your particular talents or skills to a career that is in demand and pays lots of money. For instance — if you are really smart (and extremely patient), be a doctor or lawyer; if you have plenty of talent and a natural 'Ultra-brite' smile, go into the movies (or the soaps — lots of fame there too), which in turn has been known to lead to politics; average student — no sweat, petroleum technology starts in the mid-to-upper \$20,000 range.

If school isn't your specialty, not to worry. Other popular options include marrying into money, making sure both husband and wife work (full-time, of course), or plumbing. Any of these possibilities should nicely put you into the middle-to-upper class section of society, usually fulfilling society's standard of success. Remember, of course, that these standards may vary slightly, depending upon what "necessities" you've grown used to in life.

Godly measurement

Laid out with so many alternatives, and I have only mentioned a few, Mom and Dad should be able to rest at ease — success is just on the horizon. There is one slight difficulty, however, for those who would be so bold as to call themselves Christians (followers of Christ). Jesus does not define success in terms of wealth or fame.

If we choose to measure success according to society's yardstick, Jesus just wouldn't measure up. He never had a home in the suburbs, yet alone two chariots in the garage, no

boat, no camper, no ATV, RV, or CB. Although he travelled extensively, he never travelled "abroad". In fact, all he seemed to have accumulated, despite the fact that he was a skilled labourer, was the clothing on his back. Foxes and birds were more successful than Jesus (Matt. 8:20).

Just before his death, Jesus indicated a couple things that he wanted to leave to his disciples. One was peace of mind (John 14:27) and the other was his joy, so that our own joy would be full (John 15:11). To Jesus, a "favourable outcome" meant the bearing of fruit (John 15:8). Paul defines fruit as possessing love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22). In God's economy, it is the gaining of these non-material things in life which leads to success.

In the parable of the sower, Christ said that thorns choke the seed, preventing the fruit to ripen, and he describes these thorns as the world's standards of success — riches and pleasures and the constant worry about how to obtain them (Luke 8:14).

Small ambitions

There is nothing wrong with being famous; nor, is there

anything wrong with wealth. Remember, Christ is right now preparing a mansion for you and is eagerly waiting to shower you with blessings for all of eternity. Jesus is saying that the pursuit of these things is a small ambition and will not bring success, in terms of fulfillment, joy, and peace. Too many unhappy, unfulfilled persons and broken families are living in nice homes, driving new cars, and receiving good incomes.

As you struggle with your future, especially your career, God does not expect you to take a *que sera sera* (what will be, will be) attitude. He expects you to have high goals, big ambitions. The grandest ambition you can have is to follow God's will for your life.

I was recently at a conference attended by over 14,000 students at the University of Illinois, Urbana. They, too, were being challenged to become successful but not as the world measures, by the profit motive; rather, as God measures, by turning their lives over completely to his will.

They were told of over 28,000 job openings available right now in full-time Christian professions, ranging everywhere from a youth worker in the local church, to a

diesel mechanic in the South Pacific, to a church planter or Bible translator in a tribe of fifty natives in some remote jungle. (Unemployment is down in Christian service).

God wants you to make a success of your life. So stop ... before you go to the counselor's office, before you fill out your class schedule, before you

complete college and job applications, before making important commitments, take time to ask God to lead you according to his idea of success for your life, and make your first commitment to him.

Jeff Stam is Director of Admissions, Reformed Bible College, Grand Rapids, Michigan.

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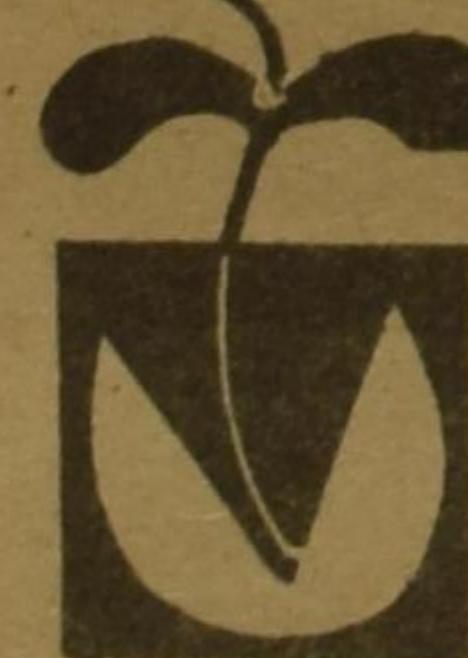
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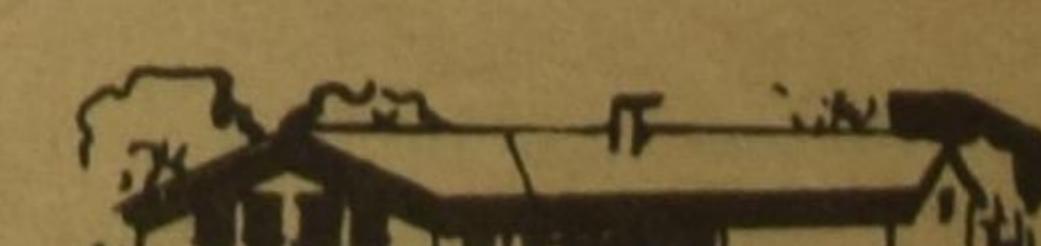
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Dutch

Persoverzicht

• Op de TV volgde ik gisteravond een interview met de Franse Minister van Buitenlandse Zaken. Uit dit gesprek bleek wel dat het nieuwe socialistische Frankrijk een aparte plaats inneemt in het NAVO verbond. De Franse politiek is gericht op Europese onafhankelijkheid onder de bescherming van Amerikaanse kernbewapening. Er wordt grif toegegeven dat Europa alleen zo'n politiek kan voeren door Amerikaanse bescherming. In conventionele bewapening heeft Rusland een duidelijke grote overmacht. Het beoogde doel van onafhankelijkheid houdt zeer zeker ook in het recht om zelf buitenlandse en binnenlandse politieke richtlijnen te zetten. Zo is er diepgaande, en vaak in bewogen termen uitgedrukte kritiek op Amerika's houding in El Salvador. Die kritiek werd uitermate scherp omlaaid in commentaren op de moord op vier Nederlandse journalisten. De krant van zaterdag vermeldde dat de Nederlandse Organisatie voor Internationale Bijstand vier ton heeft geschenken aan de oppositiepartijen in El Salvador. Vooral ook de ekonomiese maatregelen van de Reagan-regering worden in onomwonden termen bekritiseerd.

• In de verkiezingen voor de Provinciale Staten die verleden week in Nederland zijn gehouden vond een merkwaardige en belang-

rijke verschuiving naar rechts plaats. Het CDA, de confessionele partij, won ongeveer twee procent, maar de grote winnaar was de liberale VVD. De winsten gingen ten koste van de Partij van de Arbeid. Joop den Uyl verscheen op de TV en sprak emotionele woorden, die herinneringen oproepen aan de oude romantische socialisten. Ook verraadde hij zijn Gereformeerde komaf met uitdrukkingen zoals: „Het geloof behouden”, en „de goede strijd blijven strijden”.

• Deze week is wat sober en somber het zilveren jubileum van de EEG (Europese Economische Gemeenschap) gevieren. Vijftwintig jaar EEG is in het licht van de Europese geschiedenis niet veel meer dan een ademtocht. Europa is wel het werelddeel van de oorlogen geweest. Maar vooral ook werd in Europa, en Nederland mag met ere genoemd worden, de vrijheid geboren. Achter de muren van Europa's steden werd het vrije woord in het leven geroepen en kreeg de vrijheid van de burger gestalte. In de vaak bizarre historie van het oude werelddeel was er altijd weer hoop en verwachting en kracht om voort te gaan. Europa leeft nu in de diepe vrees opnieuw het slagveld te worden van een oorlog, die alle voorafgaande verschrikkingen te boven zullen gaan. In de diepe diepte van die vrees, vaak onbegrepen door de Amerikanen zoekt Europa haar weg. Hoop en verwachting zijn nog niet uitgeblust.

• Een paar bijzonderheden uit de Nederlandse pers: Het aantal vrouwen dat thuis een baby krijgt bedroeg het vorig jaar een derde van het totale aantal. De Vereniging van Nederlandse Gemeenten dringt aan op pensionering van ambtenaren op 57-jarige leeftijd met inlevering van 10% salaris. De prijs van onroerende goederen is sterk gedaald. De Nederlandse bevolking zal zich veel minder snel vermenigvuldigen dan tot nu toe werd voorspeld. Het land vergrijs in hoog tempo. Scholen worden gesloten en afzet-markten krimpen in. De nachtegaal zingen nog steeds in eikebomen en de reigers zijn in grote getale teruggekeerd omdat de sloten weer vol met kikkers zitten.

• Ik preekte zondag in Delfzijl en daar zat de ons bekende Piet Speelman vooraan in de kerk. Een vader die zijn zoon 28 voornamen wilde geven werd door de rechter beperkt tot zeven. En in Amsterdam was ik getuige van een roofoverval. De bandiet ging er te voet vandoor, maar liep tegen twee agenten aan. Die twee gaven even een gratis nummertje „ongewapend gevecht” weg, met als gevolg dat de wetsovertreder binnen een minuut plat op zijn buik op straat lag met een blauw oog en handboeien om. Dit alles ging onder het goedkeurend oog van een groot aantal bijstanders, waarvan een de algemene bijval uitsprak in de volgende klassieke woorden: „Is die goser effe de pineut!”

Carl D. Tuyl



J. VanHarmelen

De Kurios dag

Nog een paar dagen en het is Pasen. Dan zegt en zingt men door de gehele kerk van Christus: De Heer is waarlijk opgestaan! Mijn vorig artikel ging over de sabbat, en voornamelijk over de instelling van de sabbat, en het feit dat bij de Joden de traditie van de sabbat het beste bewaard is gebleven. Ook al omdat God de Here Zelf met het vierde gebod het volk Israel inscherpte: Zes dagen werken, maar de zevende dag rusten. En het doel van de sabbat wordt als volgt omschreven: dat gij die dag heiligt! Dat wil in de eerste plaats zeggen: de sabbat is ongelijk aan de andere zes dagen, en in de tweede plaats: de sabbat moet worden toegewijd aan 's Heren dienst.

We vinden dan ook door het gehele oude testament een zware nadruk op het vierde gebod. Een sabbatschender wordt gestenigd. Beroepswerk en gewoon huiswerk worden verboden, en speciaal ploegen en oogsten worden genoemd. Doe geen zaken op de sabbat. Niet sjouwen, niet werken. De profeten klagen er over. Soms worden krasse maatregelen genomen. De poorten van Jeruzalem worden gesloten als Joden en vreemdelingen (Tyriers) zaken doen. En als de kooplui blijven wachten tot dat na de sabbat de poorten weer opengaan, dan worden ze weggejaagd met dreigementen (indien gij dat nog eens doet zal ik de hand aan u slaan). En dan staat er: Van die tijd af, kwamen ze niet meer op de sabbat!

Er moet rust zijn op de sabbat. De rust van de mens moet een afspiegeling zijn van Gods rust, en deze zevende dag moet tevens profeteren van de komende eeuwige rust voor de mens. (Hebr. 4:10). Daarom is de zevende dag afgezonderd van de andere dagen tot de dag van de eredienst, waarin God verheerlijkt moet worden. Daarom hoorden de Joden dat ze op die dag heilige samenkomsten moesten houden, een

dubbel offer moest worden gebracht, de toonbroden moesten worden vernieuwd enz. De rust staat in het teken van de heilige. Hoe kan men ooit de sabbat heiligen als men geen rust heeft.

Toch was deze oud-testamentische rust nog maar een afschaduwing van de rust, die komen zou in de Messias, die Rustaanbrenger kan worden genoemd. Maar de eeuwige rust kon niet komen voordat de Messias als de tweede Adam deed wat de eerste had moeten doen: God volkomen gehoorzamen tot in de dood, ja, de dood aan het kruis. Het recht op de eeuwige rust wordt zo verworven, en op Pasen, op de eerste dag der week breekt de eeuwige sabbat aan. Dat is de rust die er overblijft voor het volk van God. Die eerste dag der week is voor de kerk van de Here Jezus Christus een dag van de grootste betekenis. Het is dan ook zeer duidelijk te bewijzen uit de oudste geschriften van de christelijke kerk dat die dag door de eerste christenen werd geëerd. De eerste dag der week is immers de dag des Heren, „De Kurios dag.”

Het Nieuwe Testament leert ons dat de christenen de eerste dag der week eerden als de dag waarop de Here Jezus Christus was opgestaan uit het graf, en dat deze dag daaraan zijn naam dankte: de kurios dag. In het Latijn: dies dominica. In Italië heet de zondag — domenica; in Spanje — domingo; in Frankrijk — dimanche. In het Nederlands zeggen we zondag (een heidense naam). Ds. Vlsee zegt in een artikel over de sabbat: „Jammer. Wij kunnen er echter als christenen bij denken: dag-van-de Zon-der-ge-rechtigheid! Want die is opgegaan op de morgen van Christus' verrijzenis.” Ophouw jrg. 7, nr 21.

In de geschiedenis van de christelijke kerk werd het duidelijk dat overal de keuze viel op de eerste dag der week om heilige samenkomsten te

houden. Daarom hebben we nu nog op de dag des Heren, de eerste dag der week, de dag van de verhoogde Heiland, de kurios, onze kerkdag.

En wat is nu ons kerkdaggebed? Dat staat heel duidelijk in zondag 38 van de Heidelbergse Catechismus: eerst, de kerkdienst moet worden onderhouden, en ik moet op de rustdag tot de gemeente Gods naarstig komen! Waarom? om Gods Woord te horen, de Sacramenten te gebruiken, God de Here openlijk aan te roepen, en de armen christelijke handreiking te doen. En dan nog dit: Ik moet alle dagen van mijn leven van mijn boze werken rusten, de Here door Zijn

Geest in mij laten werken, en zo de eeuwige sabbatsrust in dit leven beginnen.

Deze kerkdag, dag van de verhoogde Heiland (de kurios) is ons gegeven tot een feestdag om ons te verblijden in de aangebrachte rust van Christus. In gemeenschap met Hem zijn wij — als wij in Hem geloven — op weg naar Zijn toekomst, om rustend van onze werken, God eeuwig te loven en te prijzen. Laat ons dagelijks leven Pasen een blij vooruitzicht. De begonnen rust wordt eeuwig voort gezet, uit de aangebrachte rust van de kurios, de Verhoogde Heiland. Er is met

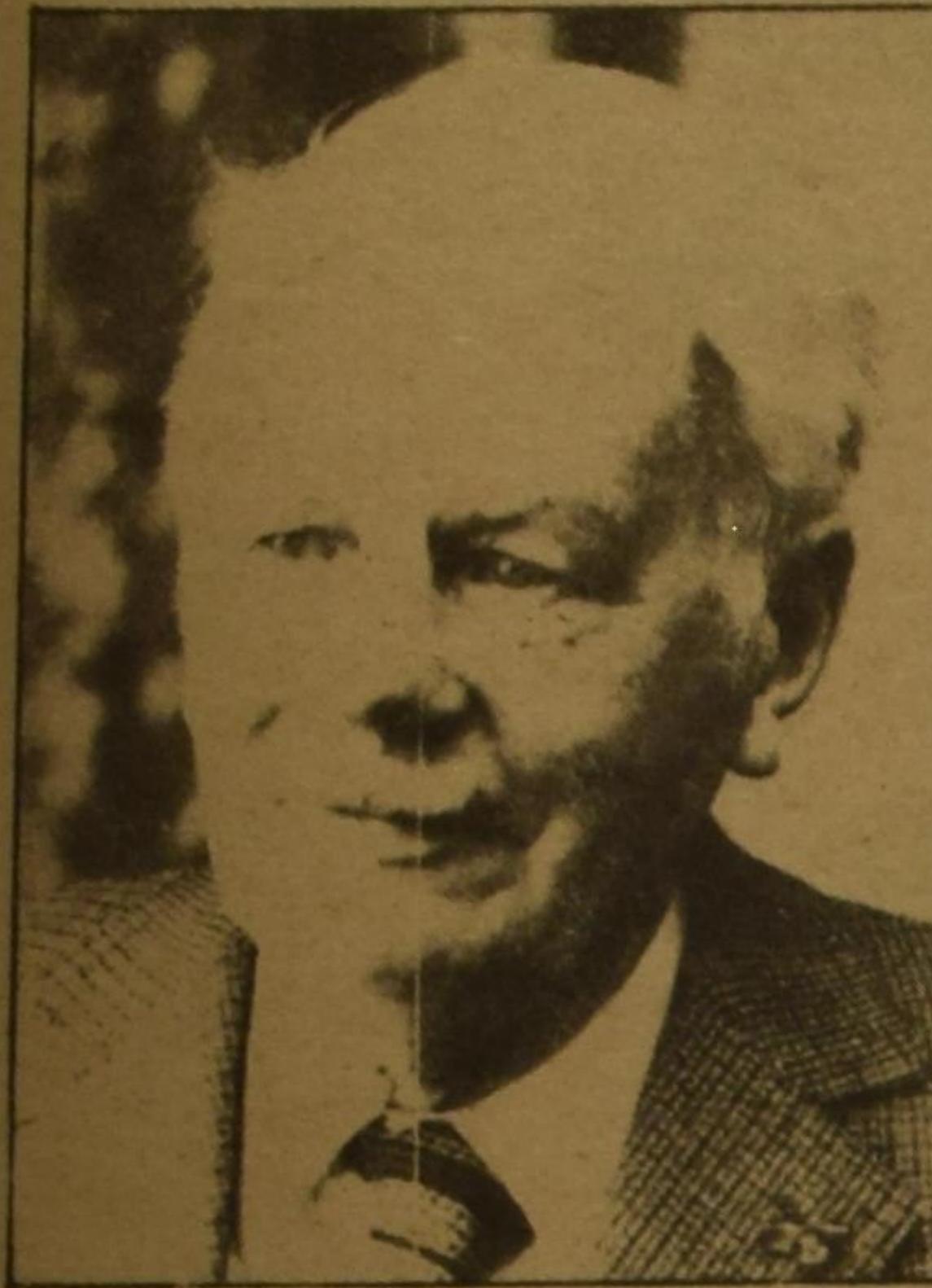


Christus, de Heer van allen: door de verspreiding van het Christendom zijn nieuwe gelovigen toegebracht uit alle verschillende geloven en achtergronden. Dit meisje uit Maleisië werd, toen ze drie jaar was, op handen en voeten getatoeëerd. (Photo: A Book of Religions, Myrtle Lang, Paideia, 1981; cloth, 62 pp., \$12.95).

Dutch

Het hart van elke preek moet „vertroosting” zijn

door dr. Hendrik Algra



Dr. Hendrik Algra

Kerkinformatie — Naar globale berekening heb ik tot nu toe bijna 8.000 preken gehoord. Sommige daarvan zal ik nooit vergeten. Nu neem ik de vrijheid, van mijn kant iets over de preek te zeggen.

De dominee is vanouds, en terecht, „dienaar des Woords". Dat lijkt mij bijna huiveringwekkend. Elke zondag weer tot de gemeente te mogen en te moeten zeggen: vandaag heb ik een boodschap voor u, niet zelf bedacht, maar

die moet ik brengen in opdracht van Hem, die mij gestuurd heeft. Dat betekent een strenge gebondenheid aan de opdracht. Maar beslist niet de vrijheid voor de dienaar, om zelf, onder eigen verantwoordelijkheid, de tekst te kiezen waarover hij gaat prediken. Die vrijheid is zijn voorrecht.

Professor Gispen heeft eens geschreven, dat elke predikant iedere dag de tijd moet nemen om persoonlijk de Bijbel te lezen. Niets minder en niets anders dan de Bijbel. Toen een student aan Luther vroeg: hoe lang moet ik elke dag in de Bijbel lezen? was het antwoord: Ik neem er elke dag een uur voor, maar als het een drukke dag zal worden, neem ik twee uren.

Dat Bijbellezen is heel belangrijk. Het heeft een beslisend karakter. Het is elke dag een steile tocht met de grote verrassing onderweg. Ik weet het uit eigen ervaring. Bij en met de Bijbel opgevoed, word ik toch telkens opnieuw verrast: „hier weidt mijn ziel met een verwonderd oog". Zo vindt de dienaar, die zich in de Bijbel verdiept, ook elke dag zijn verrassingen. En dan pakt de Geest hem vast op een

woord, dat opeens gaat gloeien; hij blijft er mee bezig en hij weet het: dit moet ik aan de gemeente doorgeven!

Thuis in het schathuis

Jezus heeft gezegd: „Daarom is een iedere schriftgeleerde, die een discipel geworden is van het koninkrijk der hemelen, gelijk aan een heer des huizes, die uit zijn voorraad nieuwe en oude dingen te voorschijn brengt." Een schriftgeleerde werd de dienaar door zijn opleiding, een leerling in het Koninkrijk door God-zelf, die hem riep. En zo is hij door genade thuis in dat schathuis, dat onuitputtelijk is.

Maar nu kijkt de dienaar des Woords op van zijn Bijbel en hij ziet zijn gemeente, aan welke hij het woord mag bedienen. Als het goed is kent hij haar en heeft haar lief. Toen dr. K.J. Cremer bibliothecaris in Kampen werd, stopte hij na een korte tijd met preken in vacante gemeenten. Het is niet te doen, zei hij, elke zondag te preken voor een mij overigens onbekende schare van mensen.

Als de predikant van zijn gemeente houdt, dan praat hij haar niet naar de mond; dat is

goedkope ontrouw. Hij trapt haar ook niet tegen de schenen, want dat is laf: zij kan immers niets terug zeggen. Heel de bediening des Woords is een klemmende oproep: laten we samen kijken, wat er staat! Wat ik hier te voorschijn mag brengen, om ons er misschien al voor de zoveelste keer over te verheugen of er ons wellicht voor het eerst over te verwonderen!

Donder van Sinai

In elk geval is het elke zondag een blije boodschap. En dat betekent meteen vertrouwing. De kerkeraad had aan de oude Brummelkamp eens gezegd, dat zijn prediking te ruim was. De gemeente moest ook de donder van de Sinai horen. Maar toen Brummelkamp vanaf de kansel weer al die bekenden zag, van wie schamelheid hij wist, dacht hij: laat ik ze toch maar weer troosten. Er zijn immers in de gemeente altijd weer velen, die een zware week achter de rug hebben! In het totaal van de preken moet alles aan de orde komen wat de Bijbel zelf aan de orde stelt. Maar het hart van de preek is de vertrouwing.

En de taal van de predik-

ing? Graag geen andere dan die van de Bijbel, eenvoudig en duidelijk, sterk en direct, ook wat het spreken over zonde en genade betreft. En dan wordt het bidden nog eenvoudiger, als het spreken van een kind tot zijn Vader. Het is overbodig en dus schadelijk, om in het dankbed na de preek die preek nog in het kort aan God te vertellen. Naar Zijn belofte was Hij immers in ons midden!

Er is niets gevangerijker dan het streven naar populair taalgebruik, dat licht afglijdt naar het ordinaire van de taal van de straat. Daar is niemand mee gediend en de jeugd allermoechtig.

Houterig en toch...

Ds. Hein Hoekstra stond de laatste jaren van zijn leven in Arnhem en tot het einde toe bleef hij veel volk trekken. Toch was hij geen kanselredenaar. Zijn taal was bijna houterig. Waarom bleven de mensen komen? Hij zelf wist het ook niet, maar hij zei eens: ik denk dat het toch komt omdat ik altijd hetzelfde centrale thema heb: een arme zondaar en een rijke Christus, en ik word nooit moe, daarover te preken.

Uit Nederland



□ De Nederlandse regering heeft nogmaals benadrukt dat deelname van Nederlandse marineschepen aan de Nato-

vlootoefening Safe Pass in de Golf van Mexico, geen politieke betekenis heeft. Nota's aan de leden van de organisatie van Amerikaanse staten en een gesprek met de Cubaanse ambassadeur in Den Haag moeten de indruk wegnemen dat er verband bestaat tussen de Nato-oefening, en de explosieve situatie in Midden-Amerika.

De zaak kwam aan de orde bij een debat in de Tweede Kamer naar aanleiding van een bericht in een Argentijns weekblad waarin de Amerikaanse ambassadrice bij de Verenigde Naties, Kirkpatrick, sprekend werd opge-

voerd. Zij zou hebben gezegd dat de Nato-oefening bedoeld was om inlichtingen te verzamelen over Russische en Cubaanse activiteiten in het gebied. Immiddels is dit bericht onjuist gebleken: Kirkpatrick heeft die uitslatingen nooit gedaan.

□ De extreme rechtse Nederlandse Volksunie mag in Rotterdam wel mee doen aan de gemeenteraadsverkiezingen van 2 juni. Volgens het Rotterdamse stembureau kan inschrijving van de Volksunie niet worden geweigerd op grond van een Kroon-besluit uit 1979. In Amsterdam mag

de Volksunie niet meedoen aan de gemeenteraadsverkiezingen. Het Amsterdamse stembureau vindt dat de doelstellingen van de uiterst rechtse partij elementen bevat van rassendiscriminatie. Bovendien zijn de doelstellingen van de partij in strijd met de Nederlandse en de Europese openbare orde. Den Haag heeft in deze zaak nog geen beslissing genomen.

□ Staatssecretaris Gerard van Leijenhorst, die het minderhedenbeleid in Nederland coördineert, wil af van de adres-aanduidingen „woonwagencentrum" en „woon-

wagenkamp". In een brief aan alle Nederlandse gemeente-besturen heeft hij voorgesteld die aanduidingen te vervangen door een straatnaam en een huisnummer. Volgens de staatssecretaris komt het nogal eens voor, dat uit adresgegevens overduidelijk blijkt dat iemand op een woonwagenkamp woont, wat aanleiding kan geven tot discriminatie.

□ Den Haag heeft eindelijk een ontwerp-bestemmingsplan voor het al jaren geleden gesloopte Spuikwartier. Het prins Bernhard viaduct — een Vervolg op blz. 12

Poolse vluchtelingen zijn welkom in ons land

door Alyn Edwards

Canadian Scene — Sinds de aankondiging van de staat van beleg in Polen hebben meer dan honderd Poolse vissers hun schip verlaten en de wens te kennen gegeven zich in Canada te vestigen. Voor de meesten van hen was het probleem van zich te moeten wenden aan een nieuw land niet zo afschrikwekkend als de onzekerheden van een militair regiem in hun geboorteland.

Voor hun familieleden was het echter heel wat moeilijker, want de meesten van hen waren getrouwd en lieten dus een vrouw en kinderen achter

in Polen. Zij hopen werk te vinden, snel aan Canada te wenden en dan hun gezinnen naar Canada te brengen.

De Poolse gemeenschap in Vancouver heeft honderden aanbiedingen voor hulp ontvangen voor de bijna 130 Poolse vissers die tot nu toe overgegaan zijn, maar slechts een klein gedeelte heeft kans gezien een betrekking te vinden.

Onder hen bevinden zich John en Edward, beiden ongetrouwde vissers van net boven de 30 jaar. Zij besloten op 17 december om niet naar hun schip terug te gaan. Edward sprak al een beetje Engels,

maar John sprak alleen Pools. Thans kunnen zij beiden goed met de taal overweg.

John en Edward hebben de eerste twee maanden hun brood verdienst met timmerwerk in huizen. Daardoor kunnen zij ook Kerstmis en Oudejaarsavond in gezinnen doorbrengen. Nu werken zij tijdelijk in een afgelegen gebied waar zij bomen planten. Zij hebben een eenjarige werkvergunning. Hun situatie moet aan het einde van dit jaar opnieuw bekeken worden.

Canadezen hebben nooit veel tijd nodig om te besluiten hulp te bieden als het nodig is.

Denk aan Polen, Uganda en Tsjecho-Slowakije. Toen er in die landen politieke onrust uitbrak stond Canada meteen klaar om vluchtelingen te ont-

vangen. Thans zijn dit goede burgers die vanwege moeilijkheden in hun geboorteland een heel andere levensstijl hebben moeten aanleren.

Begint u doof te worden?

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Dutch



Dag oude dag

Je kunt het toch niet meenemen! (1)

Ab Vander Mey

In de komende weken zal ik het een en ander vertellen over geldzaken en testamenten, waarbij geprobeerd zal worden om u zoveel mogelijk informatie te verschaffen over pensioen-regelingen, hoe we moeten omspringen met het geld dat ons ter beschikking is gesteld, en hoe we het een en ander zouden kunnen regelen voordat wij naar Huis worden geroepen.

De volgende week hoop ik een gesprek te hebben met

een nederlands sprekende advocaat/notaris over wettelijke bepalingen bij erfenissen, schenkingen en andere praktische wenken voor ieder die wel eens plekt of nadenkt over hoe het met huis en haard, spaarcentjes en dierbare dingen moet gaan als hij of zij er niet meer zal zijn. Niet altijd een prettig onderwerp, dat niet — maar toch vroeg of laat nodig om even bij stil te staan. Je hebt dan een gevoel van — ziezo dat is dan fijn gaan.

geregeld — en het voorkomt wellicht allerlei misverstanden en gedoe — en per slot van rekening — je kunt het toch niet meenemen.

Deze week zullen we ons hoofdzakelijk bezig houden met uw pensioensrechten en het minimum aan inkomen waar u recht op heeft als u 65 jaar of ouder bent. De tabellen, welke hier vervolgens zijn afgebeeld, laten u zien hoe ingewikkeld het pensioensysteem in Canada is door de verschillende federale, provinciale en prive pensioenregelingen. De hier volgende voorbeelden geven aan hoe de aanvullende pensioenen veranderen voor alleenstaande gepensioneerden en echtparen, als de inkomsten van prive pensioenregelingen of het Canada Pension Plan omhoog gaan.

Paus uitgenodigd voor bezoek aan Canada

door Ruth Gordon

(Canadian Scene) — Paus John Paul, die meer gereisd heeft dan enige andere paus in de geschiedenis, is uitgenodigd om in 1983 of 1984 een bezoek aan Canada te brengen. En nergens in Canada wordt zijn bezoek met zo veel geestdriftigheid tegemoet gezien als in Midland, Ontario, waar de Martyr's Shrine gevonden wordt die daar gebouwd is ter herdenking van zeven zendelingen van de Jezuïeten Orde die er in de 17de eeuw vermoord zijn. De zeven

priesters en leken broeders zijn in 1927 heilig verklaard en men hoopt dat de Paus tijdens zijn bezoek nog een heiligmaking bekend zal kunnen maken. Zij is de Indiaanse Kateri Tekakwitha, die twee jaar geleden zalig is verklaard.

Kateri Tekakwitha is door een zendeling van de Jezuïeten Orde tot het Christendom bekeerd en, hoewel zij niet vermoord is vanwege haar geloof, heeft zij gedurende haar leven veel geleden door de hand van degenen die tegen haar bekering waren. Zij is in 1680 gestorven op de leeftijd

van 24 jaar en ligt begraven in het Caughnawaga Reservaat bij Montreal.

De directeur van de Martyr's Shrine, Reverend James Farrell zegt dat, als zij tot heilige verklaard wordt, zij deel zal worden van de verering van de vermoorde zendelingen, omdat zij beschouwd wordt als behoord te hebben tot hen die deel namen aan het zendingswerk onder de Indianen. Hij hoopt ook dat de Paus, als hij naar Canada komt, de Martyr's Shrine in Midland zal kunnen bezoeken en dat hij de heiligmaking daar bekend zal kunnen maken.

I.S.S. STEFAN BATORY



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(Wettelijk Ouderdoms pensioen)	\$227.73	\$455.46
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(aanvulling voor minimum inkomen)	228.63	352.54
G.A.I.N.S. (Ontario)	48.88	147.48
(Provinciale aanvulling)		
Totaal:	505.24	955.48
B.		
Canada Pension Plan	\$100.00	\$100.00
Old Age Pension	227.73	455.46
Guaranteed Income Supplement	178.63	302.54
G.A.I.N.S. (Ontario)	—	97.48
Totaal:	506.36	955.48
C.		
Canada Pension Plan	\$200.00	\$200.00
Old Age Pension	227.73	455.46
Guaranteed Income Supplement	128.63	252.54
G.A.I.N.S. (Ontario)	—	47.48
Totaal:	556.37	955.48
D.		
Canada Pension Plan	\$300.00	\$300.00
Old Age Pension	227.73	455.46
Guaranteed Income Supplement	78.63	202.54
G.A.I.N.S. (Ontario)	—	—
Totaal:	606.36	958.00

Uit Nederland

Vervolg van blz. 11

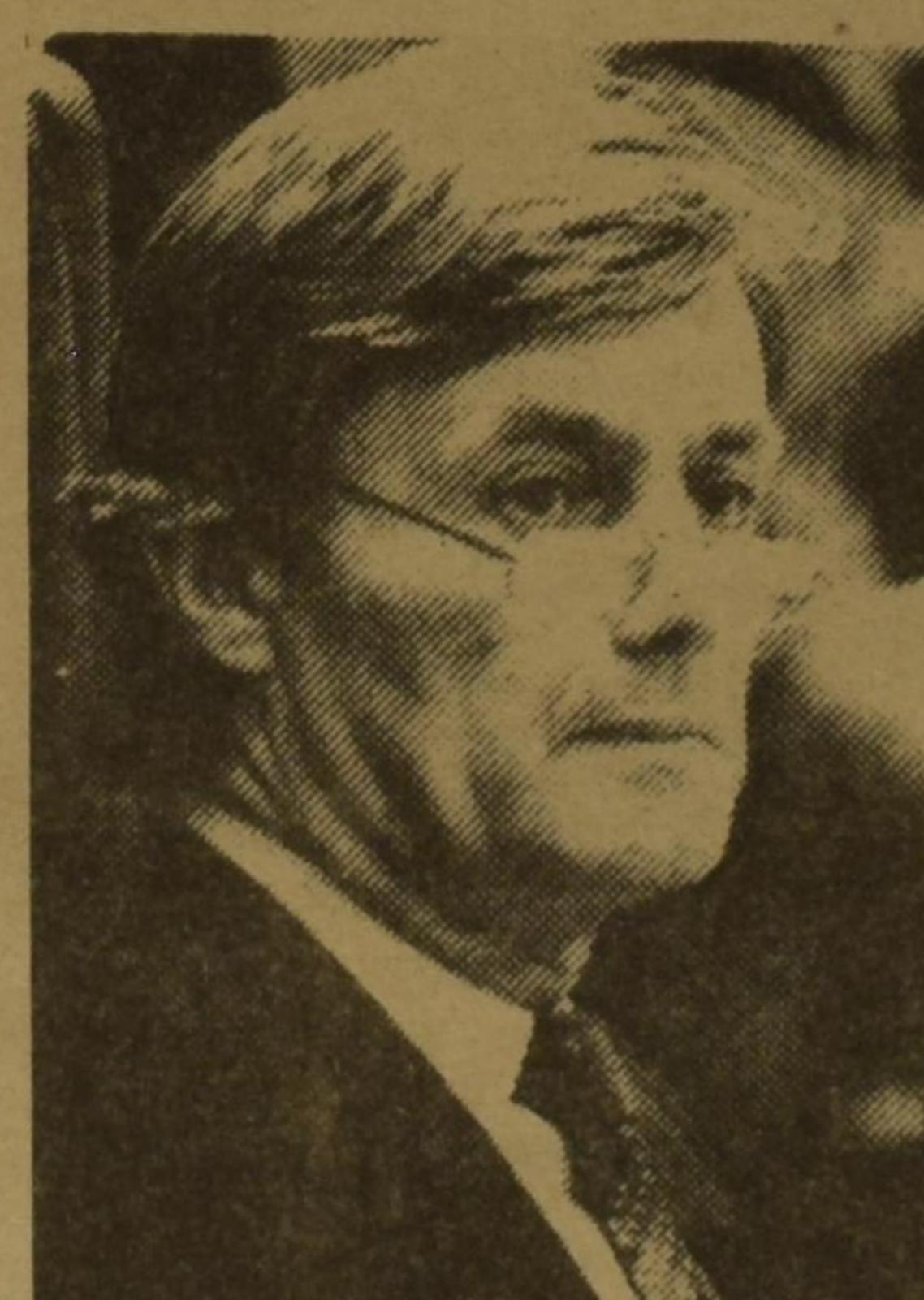
stedebouwkundige miskleun want dat viaduct gaat van niets naar niets over niets, wordt gedeeltelijk weer afgebroken.

□ Het provinciaal bestuur van Groningen kiest Warffum als de plaats waar de pijpleid-

ing voor olie en gas uit de Noordzee aan land moet komen. Milieugroeperingen hadden een voorkeur voor Lauwersoog, maar de daar wonende boeren voelden er niets voor.

□ Sinds vele Nederlanders voor huisverwarming zijn overgeschakeld van olie op aardgas zitten er overal overtuigende oliestanks in de voortuinen. Het provinciebestuur van Zuid-Holland voert een speciale actie om die tanks, die gedeeltelijk nog gevuld zijn, op te ruimen. Al een miljoen liter huisbrandolie is op die manier teruggevonden.

□ Staphorst gaat als eerste gemeente in Nederland systematisch het huisvuil gescheiden ophalen. Naast het normale vuilnis kunnen de Staphorsters de ene week hun overtuigend glas aan de strand neerzetten en de andere week hun oud papier.



Euro-voorzitter, Piet Dankert

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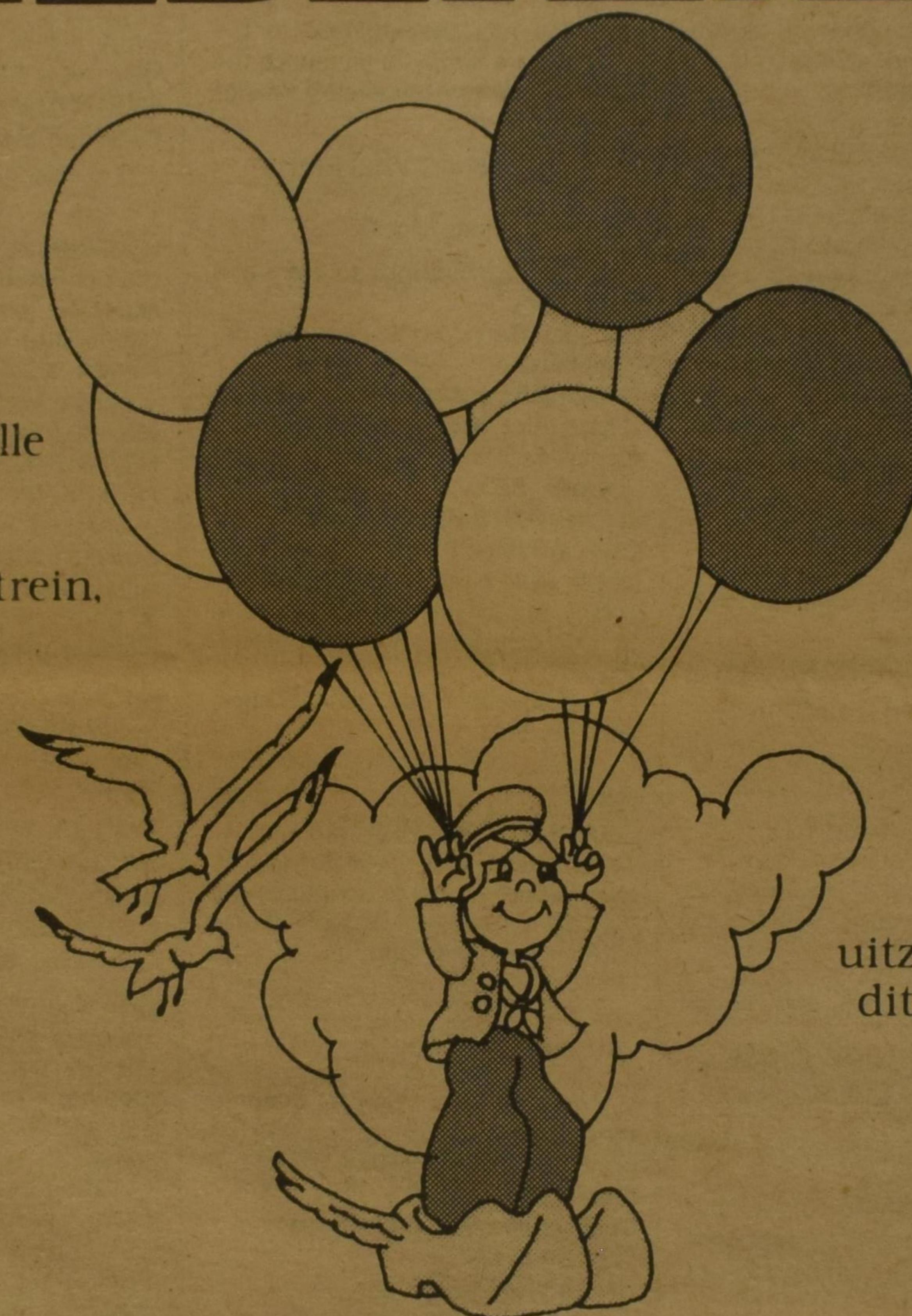
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Het "Welcome back to Holland"** pakket is bedoeld voor alle Nederlanders en oud-Nederlanders die in Canada woonachtig zijn, en voor hun zoons en dochters. Reisbureaux hebben een speciale brochure met alle details. Vraag vandaag nog om een exemplaar!

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BIRTHS

HOLLANDER: The handiwork of God — a new hand in ours. Ralph and Marilyn (nee Talsma) thank the Lord for the gift of their 4th son, STEPHEN JOHN, born February 15, 1982. He is a little brother for Jonathan, David and Timothy and is the 10th grandson for Mrs. J. Talsma of Willowdale, Ont. and another grandson for Mr. and Mrs. C. Hollander of Newmarket, Ont. 2236-32 Ave., S.W., Calgary, AB T2T 1X1

VANDERWIER: With thanks to God, William and Katie (nee Dam), joyfully announce the birth of their son, CHARLES DAVID, born March 17, 1982. A most welcome little brother for Uegene, Louis, William, Alan, and Rosalee; 32nd grandchild for Mr. and Mrs. L. Dam, 41st grandchild for Mr. and Mrs. U. VanderWier. R.R.#2, Smithville, ON L0R 2A0

WIERSMA: Joel and Alice give thanks to God for the gift of their daughter, ALICIA JOY, born March 23, 1982. Proud grandparents are Bill and Joanne Wiersma of Burlington and Peter and Alice Hessels of Dunnville. Another great-grandchild for Mrs. J. Lise, Brampton, Mrs. F. Wiersma, Holland and Mrs. J. Hessels, Holland. 234 MacKenzie Cres., Caledonia, ON N0A 1A0

MARRIAGES

KUIPER-SIMARD: Believing that the Lord, in his grace and loving care, has brought CORY and ED together, their parents, Martin and Martha Kuipers of Goderich, Ont. and Edgar and Lucille Simard of Woodstock, Ont., are thankful and happy to announce their marriage. Our joy will be more complete if you can share in this celebration of love. D.V., on Saturday, May 8, 1982 at 3:30 p.m. in the Second Chr. Ref. Church of Sarnia, Ont. Rev. F. Bakker officiating. Future address: R.R.#1, Wyoming, ON N0N 1T0

PROVOOST-EYGENRAAM: Mr. and Mrs. P.A. Provoost of Aylmer and Mr. and Mrs. F. Eygenraam of Belmont, are pleased to announce the forthcoming marriage of their children, ANNE-MARIE and PETER. The wedding will take place on Friday, April 16, 1982 at 7:00 p.m., D.V., in the Chr. Ref. Church of Aylmer. Dr. Henry J. Boekhoven officiating. Future address: R.R.#2, Springfield, ON N0L 2J0

MARRIAGES

VANDERMOLEN-HIELEMA: In believing that this love is from God, Mr. and Mrs. David VanderMolen of St. Catharines and Mr. and Mrs. Jack Hielema of Lindsay, are proud to announce the forthcoming marriage of their children, ARLENE and PHILIP. The ceremony will take place, D.V., on Saturday, April 17, 1982, in the Trinity Chr. Ref. Church of St. Catharines, Ont. Rev. Jonker officiating. Future address: 7014 Royal Manor Dr., Apt. #208, Niagara Falls, ON L2G 7L9

ANNIVERSARIES

1957 1982
 Warffum (Gr.) Oshawa, Ont.
 April 16

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents.

KOOS and ROELIE BOS
 (Broekema)

"He keeps his eye upon you as you come and go, and always guards you" (Psalm 121:8).

John — Whitby
 Annette — Dordt College, Iowa
 Bruce — at home
 Open house will be held, D.V., at Zion Chr. Ref. Church, Adelaide E., Oshawa on Saturday, May 22, 1982, from 2:00 - 5:00 p.m.
 Home address: 434 Central Park Blvd., N., Oshawa, ON L1G 5Z8

On April 1, 1982, our dear parents, grandparents, and great-grandparents,

DIRK and ANNIE BYLSMA
 (nee Schout)

celebrated their 45th Wedding Anniversary.

We pray that God may continue to bless them and keep them in his care.

With love from:
 Wiebe & Jean
 Betty & Bruce
 Wilma & Pete
 Coby & John
 Peter & Vivian
 Amy & Jim
 Theo & Lorraine

all the grandchildren and great-grandchildren.
 Home address: 11 Veterands Ave., Bowmanville, ON L1C 2C1

1952 1982

April 6
 With joy and thanksgiving to our Lord, we are pleased to announce the 30th Wedding Anniversary of our parents.

HARM and ROELY DE VRIES
 (nee Moesker)

May God bless them as they continue their lives together.
 With much love from their children and grandchildren:

Bob & Trudy De Vries; Melissa, Rebecca, Amanda — Georgetown, Ont.

Marv & Peggy De Vries; Carla — London, Ont.

Harry & Mary De Vries; Timothy — Hamilton, Ont.

Joyce De Vries — Burnaby, BC
 Home Address: R.R.#1, Dunnville, ON N1A 2W1

Bussum, Vancouver,
 The Netherlands BC
 1957 1982

May 8
 With joy and thankfulness, we announce the 25th Wedding Anniversary of our parents.

JEF and MINA DRESSELHUIS
 (nee Woelders)

Their wedding text: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:13).

Everyone is welcome to come to our open house which will be held on May 8, D.V., from 10-12, and from 1-4, at 7449 Kerr St., Vancouver, BC V5S 3E3

ANNIVERSARIES

1942 1982

March 24
 "O Lord almighty, blessed is the man who trusts in you" (Psalm 84:12).

With joy and thankfulness to the Lord, we announce the 40th Wedding Anniversary of our parents,

DIRK and JANTINA
 HILBERDINK
 (nee Sibma)

May God bless you for many more years together:

Dick & Irene Hilberdink; Kevin, Brian, Jason — St. Catharines
 Joe & Dallas Hilberdink; Lisa, Tracy — St. Catharines
 Jake & Didy Hilberdink; Rachel, Karen — Kingston
 Dick & Flo Vander Meer; Chris, Timmy — Bancroft
 Home address: 412 Victoria St., Kingston, ON K7L 3Z5

1922 1982
 Smilde, Holland Taber, Alta.
 April 21

With joy and thankfulness to the Lord, we are happy to announce the 60th Wedding Anniversary of our parents,

HENDRIK and WILLEMKE
 KLOK
 (nee Moes)

May the Lord continue to bless and keep them.

Jan & Gerri Klok — Smilde, Holland

Geesje Rispens — Smilde, Holland
 Rika & Piet Zuidhof — Taber, Alta.
 Henry & Evelyn Klok — Aldergrove, BC

John & Jewel Klok — Taber, Alta.
 Hank & Helen Klok — Taber, Alta.
 Bill & Jean Klok — Burdett, Alta.
 Bob & Alice Klok — Burdett, Alta.

36 grandchildren, 15 great-grandchildren.

Home address: Box #364, Taber, AB T0K 2G0

1937 1982

April 15
 With praise and thanksgiving to God, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

CORNELIS and JACOBA
 KONING
 (nee Wisse)

We give thanks to God for keeping them in his care in the past and we pray that he will continue to be with them in the future.

Congratulations and love from:

Trientje & Gerrit
 Grandchildren:

Joyce & Maureen (engaged)
 Roger & Carol Ann
 Jacqueline & John (engaged)

Bernard
 David
 Brenda
 Ronald

Home address: 807 Sloan St., Woodstock, Ont.

1957 1982

May 3
 With joy and thankfulness to our God, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

WALTER and FRANCIS
 KOOPMANS

May God continue blessing them in the years to come.

With love and congratulations from their children:

Allen & Margaret — Picton, Ont.
 Renee (& Wayne Kuipers) — at home

Grace & Andy Prinzen; Jeremy — Barrhead, Alta.
 Joan — at home

Gerald — at home
 Robert — at home

Jon — at home

Family and friends are invited to an open house on May 7, 1982 at 7:30 p.m. at Elks Hall, Picton, Ont.
 Home address: R.R.#4, Picton, ON K0K 2T0

ANNIVERSARIES

1937 1982

With the Lord's blessings and his continuous loving care, we would like to celebrate on April 7, 1982 our parents 45th Wedding Anniversary,

SIMON and ANN PRINS
 (nee Radstaak)

Best wishes always on this special day and all the days to follow.

Love from children and grandchildren:

Dave & Ellen Prins; Joel

Bill & Dinie Prins; Kenton, Trevor, Julie

Liz & Jack Veenstra; Shane, Chad, Jeremy, Lee

Kathy & Jeff Fogwill

Ron Prins

Open house, East Chr. School Gym, May 1, 1982, Edmonton Alta. Best wishes only, please.

Home address: 6307-149 Ave., Edmonton, Alta.

ANNIVERSARIES

Voorthuizen 1932 Gorrie 1982

April 22
 "But as for me and my house, we will serve the Lord" (Joshua 24: 15c).

With joy and thankfulness, we celebrate with our parents, grandparents, and great-grandparents,

ELBERT and AALTJE
 VAN DONKERSGOED
 (nee Versteeg)

their 50th Wedding Anniversary. Congratulations and may God continue to bless them in the years to come.

From:
 Jake & Gerrie Greydanus — Gowantown, Ont.

Bob & Tinie Versteeg — Gorrie, Ont.

Bert & Fenna Zantingh — Smithville, Ont.

Bill & Hennie de Boer — Lucknow, Ont.

Harry & Christine Karsten — Lakeside, Ont.

Elbert & Nelly van Donkersgoed — Drayton, Ont.

John & Betty van Donkersgoed — Gorrie, Ont.

Henk and Margaret van Donkersgoed — Gorrie, Ont.

45 grandchildren and 4 great-grandchildren.

Gorrie, Ont.

"You will not be forgotten by me." These words from Isaiah 44:21 were the wedding text of our beloved parents and grandparents.

PIER and TEA WESTERERP on their wedding day at Joure, Frl, on April 21, 1932. As the Lord promised, he did not forget them, but blessed them with 50 joyous years of marriage. We rejoice with them on this festive occasion and pray for the Lord's continued blessings.

Dick Westererp — Scarborough John & Cynthia Westererp — Belmont

Bob & Ann DeKraker — Springfield Ben & Pat Westererp — Springfield

John & Agnes DeGroot — Tillsonburg

Louis & Bertha Barnes — Woodstock

Thea Westererp — St. Catharines Peter & Lineke Westererp — Hamilton

and 18 grandchildren
 Open house on April 24, 1982 at the Aylmer Chr. Ref. Church auditorium from 19:30 to 22:00 hours.

Best wishes only please.

Home address: 86 Caverly Rd., Aylmer, ON N5H 2P4

OBITUARIES

On March 22, 1982, the Lord, in his wisdom, took into his eternal home our beloved brother, brother-in-law and uncle,

KLAAS VANDERVEEN at the age of 80 years. Beloved husband of Mrs. Pietje Vanderveen.

Sadly missed by:
 Jelle & Hendrikje Westra — Kollum, Fr., The Neth.

Eerde & Martje Vanderveen — Drogem, Fr., The Neth.

Jetse Vanderveen — Buitenpost, Fr., The Neth.

Klaas & Wilma Stel — Orangeville, Ont.

Mrs. Aukje Weening — Calgary, Alta.

Tjeerd & Helen Herstra — Newmarket, Ont.

and children
 Home address: Mrs. P. Vanderveen, 7407-34th Ave., N.W., Calgary, AB T3R 1N7

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Classified Advertising

OBITUARIES

Met groot leedwezen geven wij kennis van het plotseling overlijden van ons medelid,

broeder CLAUS

Hij zal door ons zeer gemist worden. Ons aller bede is dat de Here Mrs. Claus en de kinderen nabij zal zijn. Laat het een roepstem zijn voor ons allen om bereid te zijn wanneer God ons roept.

De Jeugd van Vroeger, Woodstock, ON

On Monday, March 22, 1982, the Lord quite suddenly called home our dear husband, father, pake and great-grandfather.

KLAAS VANDERVEEN

at the age of 80.

Beloved husband of Patricia VanderVeen (VanEsch).

Father of:

Philip & Lee VanderVeen — Calgary, Alta.

Henk & Corry VanderVeen — Lacombe, Alta.

Ed & Greta VanderVeen — Blenheim, Ont.

Klaas & Jo VanderVeen — Edmonton, Alta.

Jess & Harriet VanderVeen — Abbotsford, BC

Steve & Lola Brandsma — Calgary, Alta.

Henk & Winnie Lindemulder — Millet, Alta.

John & Joanne VanderVeen — Calgary, Alta.

Gerben & Charlene VanderVeen — Calgary, Alta.

Albert & Hillie VanderVeen — Bottrell, Alta.

42 grandchildren, 32 great-grandchildren, 2 brothers and 1 sister in Holland, 1 sister in Ontario, 1 sister in Calgary.

Funeral services were held on Thursday, March 25, 1982, in Maranatha Chr. Ref. Church at 1 o'clock, Rev. H. Wildeboer officiated.

Home address: 7407-34th Ave., N.W., Calgary, AB T3B 1N7

On Saturday, March 13, 1982, the Lord called home at his time our beloved wife, mother, grandmother and great-grandmother,

GEESJE VOS

in her 79th year.

Beloved wife of Walter Vos.

Dear mother of:

Henk & Corrie Vos — Belleville, Ont.

Jake & Grace Vos — Whitby, Ont.

Ada & Andy Veenstra — Whitby, Ont.

Tom & Johanna Vos — Bramalea, Ont.

Margaret & Robert Carnegie — Kingston, Ont.

18 grandchildren and 3 great-grandchildren

Safe in the arms of Jesus, Safe on his gentle breast, There by his love o'er-shaded,

Sweetly her soul shall rest.

Home address: 134 Elizabeth Cres., Whitby, ON L1N 3R7

TEACHERS NEEDED

BARRIE: Timothy Christian School invites applications for the positions of **teaching principal** and **primary teacher** (grade 2/3 combination) for the 1982-83 school year. Please direct application and resume or inquiries to: Mrs. Hilda Dykstra, Secretary Ed. Comm., c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1; phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone: (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study** and **geography and French**. Please send your applications to: Ren Siebenga, Principal.

TEACHERS NEEDED

BRESLAU: Woodland Christian High School invites applications for a position in **math/science** beginning September, 1982. Send letters of application—resume: c/o The Education Committee, WCHS, R.R. #1, Breslau, ON N0B 1M0; phone: (519) 648-2771.

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the **primary grades** for the 1982/83 school year. One position requires the teaching of **French** in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level**, 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for a full time position in the **primary** grades beginning September, 1982. Please send inquiries and applications to: Mr. R. Duggan, Principal, Orangeville Christian School, Box #176, Orangeville, ON. Phone: (519) 941-3381.

WALLACEBURG: Wallaceburg Christian School is accepting applications for either a **three and four** or **five and six** combination. Please send applications to Mr. S. Vanderwall, Principal, Wallaceburg Christian School, 693 Albert St., Wallaceburg, ON N8A 2Y0; phone: (519) 627-6013.

WILLIAMSBURG: Timothy Christian School invites applications for a possible vacancy in the **Grade 5 and 6 combination**, 25 pupils, for September, 1982. Please send your application and resume to: Mr. James Kooistra, Principal, Timothy Christian School, Williamsburg, ON K0C 2H0; phone: (613) 535-2687 (school), (613) 535-2152 (home).

British Columbia

AGASSIZ: Agassiz Christian School in Agassiz, BC, is in need of a **fourth and fifth grade combination**. Applicants are to contact: Mr. Dick VandenEykel, Box #323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-2083 (home).

DUNCAN: Duncan Christian School invites applications for a **grade 2-3 teacher** for the 1982-83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9; phone: (604) 746-5341.

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a **teaching principal**, part-time teachers in **kindergarten** and **French**, and a possible opening in **junior high English** and **social studies**. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197.

VERNON: Vernon Christian School invites applications for the position of **principal-teacher** for the 1982-83 school year. Please send applications, resumes, and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1T 1J4. Phone: (604) 542-0681.

TEACHERS NEEDED

London District Christian Secondary School London, Ontario

Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in,

★ French ★ Business

Please send your application to:

W. Drost, Principal,

London District Christian Secondary School,
24 Braeside Ave., London, ON N5W 1V3

Phone: (519) 455-4360

British Columbia

The Houston Christian School Society

invites applications for the following teaching position for 82/83,

possible grade 3-4 position

grade 5/6 home room

with science grade 7 through 10

Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal

H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0

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Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides Christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

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Science — general, chemistry, physics

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and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

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For further information contact:

F. Herfst, Principal

604-581-1033 (school) or 604-524-6753 (home)

HELP WANTED

HELP WANTED

ALLISTON: Experienced person for **dairy farm**; must be good milker. Write to James A. McCague, Loadstar Farms, R.R.#2, Alliston, ON L0M 1A0; phone: (705) 435-5935, or apply in person.

CARPENTER: We're looking for an experienced carpenter to be a part of our construction crew in rural North/Central Alberta. Please send resume, including reference to: Box #4692, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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requests applications for the position of

CURRICULUM CO-ORDINATOR

commencing September, 1982.

Duties to consist of curriculum development and consultation to the district schools.

The district office will be located in Calgary.

Please send resume or request for job description before April 15, 1982, to:

Ary DeMoor,

10705 - 139 St.,

Edmonton, AB

T5M 1P6

(403) 455-8904

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TEACHERS NEEDED

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HELP WANTED

BRAMPTON: We are looking for a kind and mature person to live in with and care for our elderly mother in the New Hope Tower of Holland Christian Homes in Brampton, Ont.; private bedroom available in beautiful apartment; excellent arrangements for remunerations, days off; church and shopping in walking distance; this position could fit a retired single or widowed person as well as a mature young lady; we live nearby and will provide the necessary support and guidance. Please call collect: Mrs. I Kuntz, Mississauga, Ont.; 276-3137.

OSHAWA: Ouder heer, wiens vrouw in nursing-home verpleegd wordt, zoekt beschafde dame voor intern, ca 50 tot 60 jaar oud, opgewekt karakter, voor huishoudelijk werk en gezelschap, goed salaris. J.J. Van Herwerden, 747 King St., East, Oshawa, ON L1H 1H1; phone: (416) 723-4471.

HAMILTON AREA: Permanent manager/foreman position offered on a vegetable farm in the Hamilton Ontario area; applicant must have the ability to give leadership to people as well as be able to handle all types of farm machinery, mechanical and welding ability would be an asset. Call: (416) 689-6383.

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ST. CATHARINES: grape tiers; preferably own transportation; phone: 682-5979.

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16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

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Classified Advertising

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apartment; includes 1 bedroom, 3 piece bath; livingroom/kitchenette combination; partially furnished: fridge, stove, etc.; ideal for student, working person, or young couple. For more information contact: B. Vanderwoerd, 2 St. Clair Crescent, London, ON, Canada N6J 3E2; phone: (519) 681-4380.

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8235 or Baldwin (416) 445-1359 (evenings only).

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Older widower, who lives in the country, Cambridge area, is looking for a live-in companion to share household duties; candidate could have outside job. Submit references and interests with application to: Box #4691, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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HULLET Twp: 241 acres, 220 workable; house; barn; 2 sheds. LG40.

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HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

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HULLET Twp.: 187 acres, 175 workable; 50 sow farrow-to-finish; liquid manure; FCC mtge.; \$400,000. LP17.

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HULLET Twp.: large broiler and roaster quota; 75 acres; brick house. LC13.

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PERTH COUNTY: 1,064 acres, 1,045 workable; level land; 5 houses, more buildings available. XG5.

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Presently, the school is renting facilities from a local evangelical church, but due to their growing needs and our growing needs, room has become a problem.

Are you able to help us through a donation or any other means?

God's kingdom depends on the Christian community at large. Please pray for us as we pray for the Lord to open up the way for land and facilities.

Please contact:

John Franken, Principal,
Kelowna Christian School,
2091 Springfield Road, Kelowna, BC V1Y 7X1

Financial statements will be made available on request.
This B.C. school is not a recipient of government grants.

SUMMER JOB MARKET

ACTON: I am a 19-year-old in grade 13 and seeking summer employment on a fruit or vegetable farm or greenhouses; have farm experience; am available June 14 to the end of August. Please contact: Alice Faber, R.R.#2, Acton, ON L7J 2L8; or phone: (519) 853-1189.

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1

BELLEVILLE: Calvin College student seeks summer employment; May 24 - early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; phone: (613) 962-3350.

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

CAISTOR CENTRE: 16-year-old Christian girl seeking summer employment anywhere in the Niagara Peninsula; have experience in child care, but am willing to try anything. Contact: Annette Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700.

CAMBRIDGE: My name is Dave Timmerman and I will be 18 years old before the summer; have three summer's experience on dairy farms; will do any kind of work. Call: (519) 621-4502 or write: D. Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7

CAMBRIDGE: Seventeen-year-old Christian girl, raised on a dairy and pig farm, would like a job on a farm, preferably a dairy farm; also willing to do housework, garden work, or any other combination of jobs; willing to work anywhere in Ontario. Brenda Versteeg, c/o B.H. Pennings, R.R.#21, Cambridge, ON N3C 2V3; phone: 658-2692.

HAMILTON: 15 1/2-year-old girl is looking for a summer job as a mother's helper; experience in babysitting; will go anywhere and is willing to accept any other job available; reference is possible if required. Please call: Patti Hagen, (416) 389-4856, or write: 331 Cranbrook Dr., Hamilton, ON L9C 4T4.

HOLYROOD: 18-year-old girl would like a job on any type of farm or office; experienced on dairy farm; can type 55 wpm and shorthand speed is 80 wpm. Phone: (519) 395-2837, or write: Renee Duiker, R.R.#1, HolYROOD, ON N0G 2B0

HOLYROOD: 17-year-old boy seeks job on any type of farm or a store job; experienced on dairy farm; phone: (519) 395-2837 or write: Richard Duiker, R.R.#1, HolYROOD, ON N0G 2B0

Classified Advertising/Music

JOB MARKET

KITCHENER: 20-year-old, University student (WLU); available from May to end of August, seeks summer job; several years farming, typing, camp cook, experience; interested in most employment areas. Call or write: Alice, 71E Blucher St., Kitchener, Ont.; phone: 743-6054.

LONDESBORO: Harold Vanderleil, 17 years old; 12 diploma; majored in Building Construction; seeks farm related or construction site employment; references available. Phone: (519) 523-4576 or write: Box 133, Londenboro, ON N0M 2H0

LUCKNOW: Seventeen-year-old girl seeks summer employment; willing to do just about anything; experienced babysitter and milker. For more information write: Linda VanderKlippe, R.R.#5, Lucknow, ON N0G 2H0; phone: 357-1688.

SARNIA: 16-year-old, grade 11 boy, seeks a job on a farm; two previous years experience; willing to board. Call: Rob Kleine Deters, (519) 337-6800, Sarnia, ON

SARNIA: 19-year-old, 2nd year R.B.C. student seeks a job on a farm; 3-years experience; willing to board. Call: Allen Kleine Deters, (519) 337-6800, Sarnia, ON

STRATHROY: Christian high school student, 15-years-old, urgently needs work for the summer; dairy or chicken farm, nursery, or any other work; anywhere in southern Ontario; some experience; references. Please call or write: Neil Bergsma, 317 Drury Lane, Strathroy, ON N7G 3E8; phone: (519) 245-4583.

ST. THOMAS: I'm a 16-year-old girl and have experience in housekeeping, a little office work, camp counselling, etc.; am willing to try something new. Lydia van Meppelen, R.R.#5, St. Thomas, ON N5P 3S9

WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Albias, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

JOB MARKET

SARNIA/EDMONTON: I enjoy working both with people and out-of-doors but am willing to commit my energy to anything worth my while; have experience as a sales clerk in a garden centre and drug store, and field work; my gardening experience would be an asset to any nursery; a job in the Sarnia area would be most convenient, but I would appreciate hearing from potential employers in the Edmonton area. If interested please write me: Marlene de Groot, Delta 10, Calvin College, Grand Rapids, Mich., U.S.A. 49506

TRENTON: 16-year-old boy would like summer employment on farm, preferably poultry; 3 years experience. Contact: Richard Rheebergen, R.R.#4, Trenton, ON K8V 5P7; phone: (613) 475-0690.

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Stelt, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an elderly lady; farm work (radish-picking); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

HELP WANTED

"THE LIGHTHOUSE" needs 4 mature young people to help out for six weeks in the summer Vacation Bible School program (set-up, teaching, follow-up work); modest salary. Inquire before May 1 at: The Lighthouse, 1008 Bathurst St., Toronto, ON M5R 3G7; phone: (416) 535-6262.

DRAYTON: Student wanted for summer employment on dairy farm in Drayton area; 18 years and over. Phone: Twinlea Farms, (519) 638-3354.

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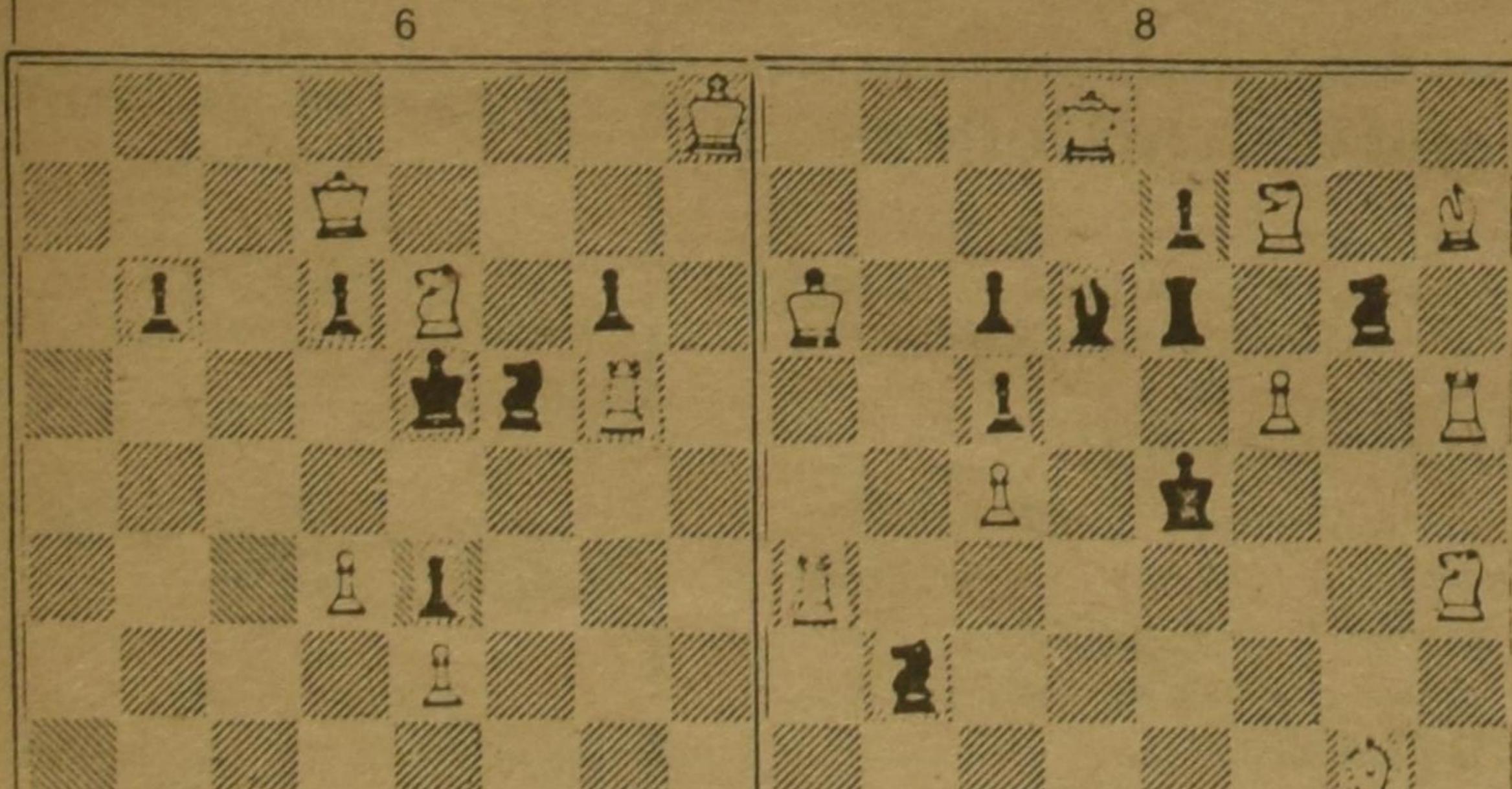
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#914

#915

A. F. Schoschin
Russia, 1902
6

M. Butsnov
Russia, 1946
8



6
3-mover 3 pts.

10
2-mover 2 pts.

NOTES

- The two Russian problems may give you some difficulty. The three-mover, #914, features a Queen sacrifice on the second move on some variations. Please give the key, threat and all variations.
- The two-mover, #915, features some line openings and closures — a technique which is often overlooked in a game.
- Please send your April solutions, no later than May 20 for Ontario solvers
May 30 for B.C. solvers
May 25 for any others.
- Remember: Ten points are available for new contestants. See last week's column.

Neil Young's Odyssey through music



Bill Van Dyk

Music

Neil Young is one of rock's last great enigmas, the reigning force in the one-time momentous ranks of the folk-rock singer-songwriter (which once included Dylan).

Born and raised in Canada, he left home (Winnipeg) in the mid-sixties to travel around the U.S. in an old hearse. An accidental meeting with Stephen Stills in Los Angeles led to the formation of Buffalo Springfield, one of rock'n'roll's most seminal groups.

Soon torn apart by personal tensions (partly prompted by Young's growing reputation as a songwriter), Buffalo Springfield spawned the supergroup Crosby, Stills, and Nash.

Young struck out on his own, recording the landmark album *After the Goldrush* at his ranch in the Topanga Canyon in California. Then he joined CSN for a brief time before personal tensions again drove the band apart.

In 1972, Young recorded the best selling album of that year, *Harvest*, consisting of melodic folk-rock, with a few cuts backed by the London Symphony. A single from this album, "Heart of Gold", remains his all-time best seller.

The polish and accessibility of *Harvest* created expectations of super-stardom, and consistency, but the critics were stunned when Neil Young released *Journey Through the Past* shortly afterwards. This bleak, poorly recorded, and obscure work alienated many, and mystified the rock establishment. It almost seemed as if the artist had deliberately skewered his reputation.

Then came *Time Fades Away*. Again the critics were bowled over, this time with respect. Rolling Stone magazine called it "the most audacious live recording ever made." It contained one of the most telling statements on the materialism and self-indulgence of the seventies: "Don't Be Denied".

Then came *On the Beach*, and *Tonight's the Night*, both were unremittingly pessimistic and depressing. *On the Beach*, taking its title from the book on nuclear holocaust by Nevil Shute, described the political wasteland of the post-Vietnam era.

Tonight's the Night detailed the landscape of drug-induced burn-out, and was dedicated to a casualty: Danny Whitten, a guitarist for a band Young had formed called Crazy Horse. *Night* also featured a

markedly poor recording technique, accidental feedback, and off-key singing. Yet, at the heart of this recording, several critics recognized the work of a genius. Its achievement had less to do with virtuosity and polish, and more to do with soul, honesty, and integrity. It was recognized as a faithful rendering of its subject, and uniquely illuminating, in a way that something better recorded would not have been.

Zuma (1976) was a return to the country-rock style of *Harvest* and included the classic "Cortez the Killer", about the Spanish conquest, and destruction, of the Aztec culture. *American Stars and Bars* (1977) dealt primarily with love, expanding the concepts of romanticism with two astonishing songs, "Will to Love," which borrows Nietzsche's concept of power and applies it to the need for complete human relationships, and "Like a Hurricane", which describes, with searing guitar leads, the frustrations of unfulfillment, and the inexorable conflicts in two dynamic human personalities.

Comes a Time (1978) was a paean to the virtues of life on the old homestead, straightforward folk/country-rock songs about survival, and the mysteries of the basic human processes of life, birth, and death.

It was followed by one of Neil Young's most definitive albums, *Rust Never Sleeps*. The quiet complacency of the homestead gave way to a revitalized rock'n'roll, astounding imagery and narrative, and the defiant statement: "It's better to burn out/than to fade away/My my, Hey hey."

Young's two most recent albums, *Hawks and Doves* (1980) and *Reactor* are both highly experimental and obscure. *Hawks and Doves*, perhaps his most under-rated work, is especially provocative, subtly political, both simple and complex. The strong melodies and Young's affecting voice dominate. And the essentially yearning character of his voice is all the more apparent, in his electric and acoustic songs, whether it is about a union meeting or prehistoric birds and cosmic telephone calls.

Reactor is Young's first completely electric album since *Tonight's the Night*. There are signs of burn-out, in the repetitious slogans of "t-bone" but, as always, there is

the enormous vitality and power present.

And the latest Neil Young classic, "Shots" is about the effects of war away from the fronts, where children "are lost in the sand/Building roads with little hands/trying to join their father's castles/together again" and where "lust comes creepin' through the night/to feed on the hearts of suburban wives/who learned to pretend/when they met dream's end."

So why does Neil Young remain one of the two or three most respected (by critics) songwriter/singers? His output over the past few years has been erratic, his recording style primitive. Yet *Hawks and Doves* was greeted with more admiration and retrospective appreciation than almost any other album of that year.

Part of it has to do with Young's reputation for integrity. Whereas most Christians, I dare say, have conservative musical tastes, and tend to admire the polished and smooth, rock critics have more appreciation for the rough-hewn, the "honest" and the challenging, music which demands the listener's attention, and which is uncompromised by commercial techniques. Young has consistently defied commercialism by issuing album after album without broad popular appeal.

But the heart of the matter is that Neil Young is one of the most effecting performers around. He has the very rare ability to attune himself to basic human needs and emotions, and to connect them to vital and powerful images.

At the heart of these emotions is the human need to feel a state of grace with the world, an ethical or moral balance within one's own conscience. Young is driven by an exceptional desire for the "heart of gold". To become smooth and superficial is to sell out, forsake the quest, to *rust*.

His albums, in total configuration, constitute an odyssey, through time and space, in the search for what we as Christians would call forgiveness, or redemption.

In an early song ("Soldier") Young says: "Jesus, I saw you walkin' on the river/I don't believe you/You can't deliver right away/I wonder why". In a song from *Rust Never Sleeps* he continues this train of thought with reference to the "aimless blade of science" which "slashed the pearly gates".

A man of enormous sensitivity and intelligence, Neil Young finds Christianity incredible, but the gap in meaning which it leaves behind impels him to continue his odyssey, to explore every emotion and illusion in search of a substitute.

Continued on page 18

Events

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Neil Young

Continued from page 17

The simplest approach for a Christian would be to denounce the apostasy and ignore Neil Young's music as potentially damaging or dangerous.

But there is something

about his compelling honesty, about the plaintive, melancholy quality of his voice and music that I think is peculiarly relevant to the Christian experience. It is something he has in common with Bruce Cockburn: the ability to see

deep into the wells of human consciousness, and become aware of the depth of human need, and to express it openly, straightforwardly, and honestly.

I respect Neil Young for his integrity, for his determination to probe deeper. I believe that his persistence will bring him closer to God than any other more cautious approach would. Moreover, the personality that is expressed in his music is that of a deeply sensitive and perceptive person, who knows the value of hope and love and wants it to succeed. Expressed as openly as it is, it is difficult to resist loving the artist behind it.

Above all else, Neil Young, with a thoughtfulness and intelligence rare among any category of human beings, believes in the questions that Christianity raises, if not the answers. With his songs about Indians and Aztecs and prehistoric birds and aliens coming to take the "chosen" off to space, he is trying to reach beyond the limitations of time, trying to find his place in eternity. Careful reading of his lyrics indicate a profound wisdom in this respect. When death comes, Young states, "I'll know the time has come to give what's mine".

The depth of his insight makes many other artists look shallow and superficial. The breadth of his work shows that he may well be the greatest living Canadian artist.

Some Notes: If you decide to listen to Neil Young, by far the most accessible route is through *Harvest* or *Comes a Time*. *Rust Never Sleeps* and *Time Fades Away* show him at his best with the electric guitar. *Deja Vu*, with Crosby, Stills, and Nash is a minor classic as well.

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Canadian Federation of Christian Reformed Women

PLACE: SPORTHALL, Highway 37, Belleville, Ont**DATE:** May 12, 1982**TIME:** 10:00 a.m.**SPEAKERS:** Rev H R de Bolster, Mrs Joanne Ilbrink**THEME:** AWAKE AND ARISE**TICKETS:** \$6.25 per person; lunch and coffee included(only by cheque or moneyorder in name of
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DATE AND PLACE

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Calendar of events			
Apr. 16, 23, 24	Frisian play "Kain." April 16 in Woodbridge at 8:00 p.m. in Chr. High School. April 23 in Bowmanville at 8:00 p.m. in Knox Chr. School. April 24 in Jarvis at 7:30 p.m. in Jarvis Dist. Chr. School.		
Apr. 9	On Good Friday the Brampton Christian Choral Society, under the direction of William Hoekstra, will perform "Hallelujah What a Saviour" at 8:00 p.m., in the Second Chr. Ref. Church on the corner of McLaughlin Rd. and Steeles Ave. in Brampton.		
Apr. 9	Christian Choir New Life and Collegium Musicum invite you to a Good Friday concert at Maranatha Christian Reformed Church, 301 Scott St., St. Catharines, Ont beginning at 8 p.m.		
Apr. 17	Saturday, April 17, 1982 at 8 p.m.: Mass Choirs Concert of the Canadian Reformed Churches, Andre Knevel at the organ, in the Christ Church Cathedral on James St in Hamilton, Ont.		
Apr. 17	Christian Labour Association of Canada 30th Annual Convention at 9:30 a.m. in Silverthorn Collegiate Institute Etobicoke-Toronto. Speakers: Arie Hordyk on A Christian Social Option; Bernard Zylstra on Liberalism or Liberty Banquet 5:30 p.m. John Knox Christian School Brampton Speaker Gerald Vandezande on The Small and the Great. Banquet tickets \$9.00. Call (416) 744-2340 or your local CLAC office.		
Apr. 16	St. Thomas District Male Choir, Praise Ye The Lord, will perform at the Blyth Christian Reformed Church, Blyth, Ontario at 8 p.m.		
Apr. 17	CLAC's 30th Anniversary at Silverthorn Collegiate, Mill Rd., Etobicoke, Toronto. Opening: 9:30 a.m. Banquet 5:30 p.m.		
Apr. 23	Fryske youn at Sarnia Christian High School, 295 Essex St., Sarnia, Ont.		
Apr. 24	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.		
Apr. 24	Combined concert of the choirs of the Chr. Ref. Churches from Barrie, Holland Marsh, Springdale, Newmarket and Orillia in the Holland Marsh Chr. Ref. Church at 8 p.m. Admission free.		
Apr. 25	Rev. Richard Wurmbrand at Burnaby Christian Fellowship, McPherson Ave., Burnaby, BC, 11 a.m.		
Apr. 28	Rev. Richard Wurmbrand at Abbotsford Pentecostal Assembly, Gladwin Rd., Abbotsford, BC, 7:30 p.m.		
Apr. 26-28	Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.		
Apr. 30	Rev. Richard Wurmbrand at First Christian Reformed Church, Calgary, Alta., 8 p.m.		
May 1	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.		
May 2	Rev. Richard Wurmbrand at Peoples Church, Sheppard Ave. E., Willowdale, 11 a.m. and 7 p.m.		
May 5	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m. Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.		
May 9	Rev. Richard Wurmbrand at Bethel Presbyterian Church, George and Brookland Sts., Sydney, N.S., 7 p.m.		
May 15	Singles Fellowship Day, Saturday, May 15, 1982. Bethel Christian Reformed Church, London, Ontario.		
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.		
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.		
June 19	25th Anniversary of Knox Christian School, Bowmanville.		
June 8-8	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.		
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4		

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Apr. 9	Wed. Apr. 7	Fri. Apr. 2-10a.m.	Fri. Apr. 31-noon
Fri. Apr. 16	Wed. Apr. 14	Thurs. Apr. 8-10a.m.	Wed. Apr. 7-noon
Fri. Apr. 23	Wed. Apr. 21	Fri. Apr. 16-10a.m.	Wed. Apr. 14-noon



RELIGIOUS PROCESSION: Henry the VIII's desire for a male heir may be regarded as the turning point for England from Catholicism to Protestantism, but it should not come without the realization that the Reformation came to an England that was ready for it. The traditional procession pictured here is featured in a superbly

illustrated book entitled: *The Story of Christianity* (by Tim Dowley; Paideia, 1981; cloth, 64 pp., \$12.95). Amply illustrated with both contemporary and modern pictures, the book gives a concise and reliable overview of the events, key movements and important personalities in the growth and development of Christianity.

Christian-Marxist dialogue: Church leaders advocate an unrealistic option

by Johan D. Tangelander

Is it possible to have a profitable dialogue between Christians and atheist Marxists in Eastern Europe? "Yes," says Dr. Mojzes, whose personal history and academic training make him imminently qualified to treat this little-known subject in his new book *Christian Marxist Dialogue in Eastern Europe*.

Dr. Mojzes was born in northeast Yugoslavia. His father, a Methodist minister, was murdered by a fascist camp guard in 1942. In postwar Yugoslavia, he was exposed to atheist Marxism, which was militantly anti-church. His faith crumbled; and he not only accepted Marxism, but also became an active member in the local People's Youth movement. He kept up church attendance for the sake of his godly mother and at last had to relinquish his party membership.

Mojzes's upbringing in Yugoslavia helped him master Serbo-Croatian, Hungarian, Russian and German. The knowledge of these languages were a great help to him for the research of this book with its enormous amount of detail.

Mojzes was given an opportunity to study in the U.S.A., where he took — out of curiosity — some courses in religion. These courses led him to accept a "liberal Protestant interpretation of Christianity," a view which "could accommodate both his search for

a respectable scientific and rational approach to life" and his "need for meaning and purpose in life supported by a system of values that demeans neither the individual nor society." Despite his conversion to Christianity, he didn't become anti-communist; he considers all anti-movements futile.

Paul Mojzes earned his doctorate in Eastern European Church History at Boston University in 1965. He is vice-president of Christians Associated for Relationships with Eastern Europe (CAREE) and co-editor of the *Journal of Ecumenical Studies*. In 1978 he edited *Varieties of Christian-Marxist Dialogues*.

CAREE is an ecumenical association for international peace and justice and for relationships with the Christian Peace Conference, and is related to the National Council of Churches of Christ in the U.S.A. as part of its International Affairs Inter-Unit Program.

CAREE publishes a newsletter four times a year to provide information and different points of view on the developments in Christian-Marxist encounters throughout the world. On May 28-30, 1982, it will sponsor the Third North American Christian-Marxist Dialogue on "Work: Its Meaning, Organization and Control," at Wesley Theological Seminary, Washington, D.C. Papers on work will be delivered by both Marxists and Christians. The banquet speaker will deliver an

address on Martial Law and the Future of Poland. The Sunday morning session features, besides a dialogue, "A Christian-Marxist Period of Meditation and Celebration."

Liberal Christianity

The Marxist-Christian dialogue is conducted mainly by intellectuals. It has never become a popular movement.

The Christians involved in this Marxist-Christian encounter come from the liberal wing of Christianity. Mojzes views God as the source of "purposiveness, goodness, and other important values." He believes that "those acts which make Christians and Marxists work for the general human benefit are the will of God." Christianity is kept very much on the horizontal level.

Even atheists may be doing the will of God. Mojzes comments that, "Theologians such as Hromadka, Lochman, and Franic pointed out that the atheist may be a part of God's plan, doing in fact God's will." The Czech Marxist philosopher Milan Machovec points out that with the modern theologians' new notions of God, Marxists should alter their approach. He says: "Twentieth-century theologians have worked out new models for thinking about God, so that often we Marxists no longer know whether we are still atheists or not in their regard." This is a significant statement! No wonder that Mojzes claims that dialogue has

become possible because of "the dedogmatization of theology and of Marxist theory" that "has largely taken place among thinkers."

World Council of Churches (WCC)

Dialogue has become an important feature of the WCC in its approach to world religions and Marxism. In the 1965 meeting of the WCC in Stockholm, Heinrich Gruber, the representative of the Evangelical Church in Germany with the East German government until 1958, urged cooperation between Christians and Marxists and criticized both sides for their weaknesses and resistance. A Marxist philosopher gave a paper at the WCC consultation on Christianity and Marxism in Geneva in 1968. The leadership of the WCC has suggested that communism must not be "demonized," and it advocates a different stance towards communism than toward fascism, even though both are totalitarian and anti-Christian ideologies.

In the past, Christians suffered greatly in Nazi concentration camps. Today, many Christians are being persecuted by communist powers. So, why has Protestantism been reluctant of absolute condemnation of communism? Has liberal Protestantism accommodated and compromised itself so much that the antithesis has gone altogether? This appears to be so. According to Mojzes: "The climate changed so much that

theologians spoke appreciatively of Marx, Lenin, and their heritage, and Marxist expressed appreciation for Jesus, early Christianity, and, with more difficulty, the contemporary role of Christianity."

Marxism

Conventional Marxism asserts that it is incompatible with Christianity and any form of religion even though Lenin said that, "Marxism as materialism is absolutely atheistic and resolutely hostile to all religion. We must combat religion."

Mojzes distinguishes three typical responses to religion according to Marxists. Firstly, "The task of the communist is to show the nonsensical and unscientific character of religious dogmas and superstitions by pointing to how they obstruct human progress." Secondly, "Religion as a false social consciousness is caused by adverse natural circumstances and the class system." And thirdly, "Religion can be removed by administrative measures against religion."

The latter stands for "physical and psychological persecution and terror, legal restrictions, administrative harassment, job discrimination, vilification in the press, destruction of church edifices, removal of items necessary for the conduct of worship, as well as other repressive measures for the purpose of weakening and finally eliminating religion." The

Continued on page 20

Literature

From poetry to prayer

The Weather of the Heart, Madeleine L'Engle, Harold Shaw/Mitchell, 1978; cloth, 96 pp., \$4.95. Reviewed by Neil Paul, Caledonia, ON.

"Poetry and prayer are synonymous" states Madeleine L'Engle in the foreword of this compact volume of devotional poetry. The poems stimulate novel avenues of thought through her reflections on traditional biblical personalities. Jacob, Moses, and David are depicted according to scripture; yet, their universal traits are related to every living human being.

Readers who appreciate the works of the Dutch poetess, Nel Benschop, will find that L'Engle has the same ability to select

common things: a parrot, sickness, fire or a Christmas tree and extend the object into a spiritual metaphor.

Using the common image of the weather, she marvels at her own inability to forecast the moods she experiences. Pushing the comparison of barometers and telescopes to the horizon of their parallel definitions, she maintains an honest tone by admitting that personal depressions overwhelm her and leave her in an attitude of dependency on God.

The poems are positive statements of personal faith, although sometimes the tone appears excessively positive.

While she admits the mystery of personal relationships between people as well as between people and God, she nevertheless forces

a positive outlook on every negative experience. The hidden anguish of a friend's illness is described as "a grain that may one day turn into a pearl." Suggesting that the peace within the silence of prayer could be an illusory idol, she reassures herself that the "Word unspoken" is the Holy Spirit moving in her soul. However, her urge to see everything as creative and constructive seems to mask her own feelings that some experiences are destructive and debilitating.

Madeleine L'Engle is an accomplished master of verse. A rich variety of form, rhythm and theme make this volume a stimulus to meditation. The sincere tone of her work, indicate that she has gone from prayer to poetry. The reader can reverse this process.

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Books

Bible study

The Spirit within us

The Holy Spirit of God, Herbert Lockyer, Thomas Nelson/Lawson-Falle, 1981; cloth, 246 pp. (\$9.95 U.S.). Reviewed by Rev. Johan D. Tangelander, Strathroy, ON

This book is a rewarding study of the Holy Spirit by the renowned Dr. Herbert Lockyer, evangelical scholar and author of some fifty books, including the "All" series such as *All the Apostles of the Bible*, *All the Parables of the Bible*, *All the Trades and Occupations of the Bible* and so on.

Lockyer's treatment of the subject, the Holy Spirit, shows deep reverence for and careful examination of scripture. The spirit of his study is devotional, doctrinal and indicating his dependence on the Lord for guidance and tutoring. Lockyer doesn't pretend to have produced a final and exhaustive study. He says that in "Approaching the theme before us, sublime and sacred as it is, we have to confess that no saint can

explain fully, to himself or to others, the gracious operations of the Spirit. Personally, we can experience his power and witness his work in and through our lives, but our reach exceeds our grasp."

Lockyer discusses the personhood, the divinity and the attributes of the Holy Spirit; the nine fruits of the Spirit receive ample attention. He distinguishes between the filling and the fullness of the Holy Spirit and states that "Several persons in the Scriptures are referred to as having received 'the filling of the spirit.'" "This filling denotes a special inspiration, a momentary action or impulse of the Holy Spirit for particular purposes." "Fullness is an adjective suggesting a permanent position or a habitual, abiding condition." And he writes that "such a spiritual fullness ... does not render the believer independent of any further supply of the Spirit's power, nor make him self-satisfied. On the contrary, the fuller we are, the more conscious we become of our own

insufficiency, and of the necessity of the Spirit's sustaining and renewing grace moment by moment." Lockyer also illustrates from scripture how the Spirit can

be grieved and quenched, and describes the evidences of a spirit-filled life.

The book is both scholarly and pastoral. As in all of Lockyer's

books, the style is superb, and poetry is abundantly quoted. The only flaw I found was in the foreword. Abraham Kuyper should be Abraham Kuyper.

Biography

Chinese church father

Understanding Watchman Nee, Dana Roberts, Haven/Logos/Welch, 1981; \$4.95. Reviewed by Robert Anes, Brantford, ON.

Watchman Nee was born in China in 1903. At an early age he was exposed to Christianity, and at the age of 16 he became a professing Christian. He became a theologian and pastor whose aim was to free the Chinese Christian churches from their western, imported traditions. Because every church denomination had its own missionaries, the denominations were

actually carbon copies of their western parent churches.

Nee could not condone this approach, and with the Bible as handbook, he sought to make a truly Christian Chinese church out of the fractured church he knew. I believe this man was raised up by God to prepare his church in China for the persecution by the communists after W.W.II.

Nee died from natural causes in a prison camp in '72. But even during his incarceration his influence continued to be felt through the publication of his writings. Many of these have been trans-

lated into English, such as: "The Normal Christian Life", "The Glorious Church," "The Spiritual Man," and "The Release of the Spirit," to name but a few.

Mr. Roberts has been acquainted with Nee's works since 1967, and has done a considerable amount of research on him. As such he is well qualified to write about **Watchman Nee**. His book is well written and fully documented.

There is no doubt that Nee is one of the great theologians of our time, whose influence we are confronted with far beyond the borders of China.

Marxist dialogue

Continued from page 19
official Soviet view is similar to the conventional view.

This type of Marxism, which is prevalent in Eastern Europe is unacceptable to Marxist

peasant Marxism. The dogma of Marxism is often called Diamat, and the other, praxis or humanistic Marxism. "Diamat can be described as the rigid acceptance of a certain body of Marxist teachings as interpreted by Lenin and the official leadership of a respective Communist party.

The praxis or humanistic Marxism flexibility applies certain insights of Marx as a methodol-

ogy make one anti-Jesus or anti-Christian. Such forms of Christianity are also unacceptable to me."

Marxism is no longer a unified ideology. The current vast differences within Marxism are even recognized by many Marxists. A distinction must be made between dogmatic Marxism and

humanistic Marxism. "Diamat can be described as the rigid acceptance of a certain body of Marxist teachings as interpreted by Lenin and the official leadership of a respective Communist party.

Marxist critique of modern theology

How do Marxist philosophers and Eastern Christians view modern and liberation theologies? The Polish Marxist philosopher Adam Schaff was astonished by the positions taken by the Roman Catholic theologians Karl Rahner and Johannes B. Metz. He deemed them so far-out "that he considered them radical departures from the traditional realm of Christianity, as indeed they are from the stand point of Polish Roman Catholicism."

Mojzes notes that very few Eastern European Christians favour liberation theology. They warn against mixing Christianity and Marxism. Bela Harmati, a Lutheran Professor of Theology from Budapest, points out that various theologies of liberation as witnessed in Latin America are opposed by Hungarian Lutherans. Harmati writes: "We are against any kinds of mixtures; 'Christian Marxism' or 'Marxist Christianity' does not exist... The Marxists themselves do not approve of such mixture."

Dialogue

Mojzes's book is a brilliant historical survey and analysis of the actual dialogue between Christians and Marxists, which has taken place with either Europeans or East European participants. It defines dialogue as "a way by which individuals or groups of different persuasions respectfully and responsibly relate to one another in order to bring about mutual enrichment without removing essential differences between them." The purposes of dialogue are: "attempts to grasp the truth better; the achievement of greater justice, human freedom, brotherhood or sisterhood; and, action for the welfare of all or part of humanity." The conditions for a useful dialogue exclude "outright persuasion," but they include the

willingness to trust the partner, the belief that truth is attainable, and the consent to "the notion that reality is greater than any one person or group can grasp and interpret."

Dr. Mojzes's perceptive and in-depth study includes a lengthy profile on Poland. Since the book was published just prior to the imposition of martial law in Poland, the observations he makes are very interesting.

Evaluation

Is dialogue between Christianity and Marxism possible? This depends on what we mean by dialogue. In current WCC thought, dialogue is a search for unity and community among the people of various faiths and cultures. Dr. S.S. Samarthan, Director of the Dialogue with People of Living Faiths and Ideologies of the WCC, points out that, in spite of different commitments, Christians and Marxists can work together to bring about a just society. He says that human communities are inter-dependent and subsequently have a common responsibility for the future. Propaganda is forbidden. A WCC statement equates it with "compulsive, conscious, deliberate and tactical efforts to draw people from one community of faith to another."

Conversion is no longer a turning from sin to the living Saviour, but it is seen as "a growing mutual awareness of the presence of God in an encounter in which each becomes responsible for the other."

But how can there be a dialogue between Christians and Marxists when in reality, the basic beliefs of the one are denied by the other? In practice, the Marxist world and life view is openly atheistic. Wherever communism is in control, the church suffers. All communist parties, as they gain control, cease to practise co-existence with the church. They all become completely merciless as far as religion is concerned. A friendly dialogue with Marxism is impossible, since the very basis of communism is world domination through the destruction of religion and spiritual values. In communist countries, everyone must be subordinated to the doctrines and ideology of Marxism. We must not be de-

ceived by the various shifts in policies and practices in communist parties. Poland is a horrible symbol of Marxism's intent to stamp out opposition to its goals.

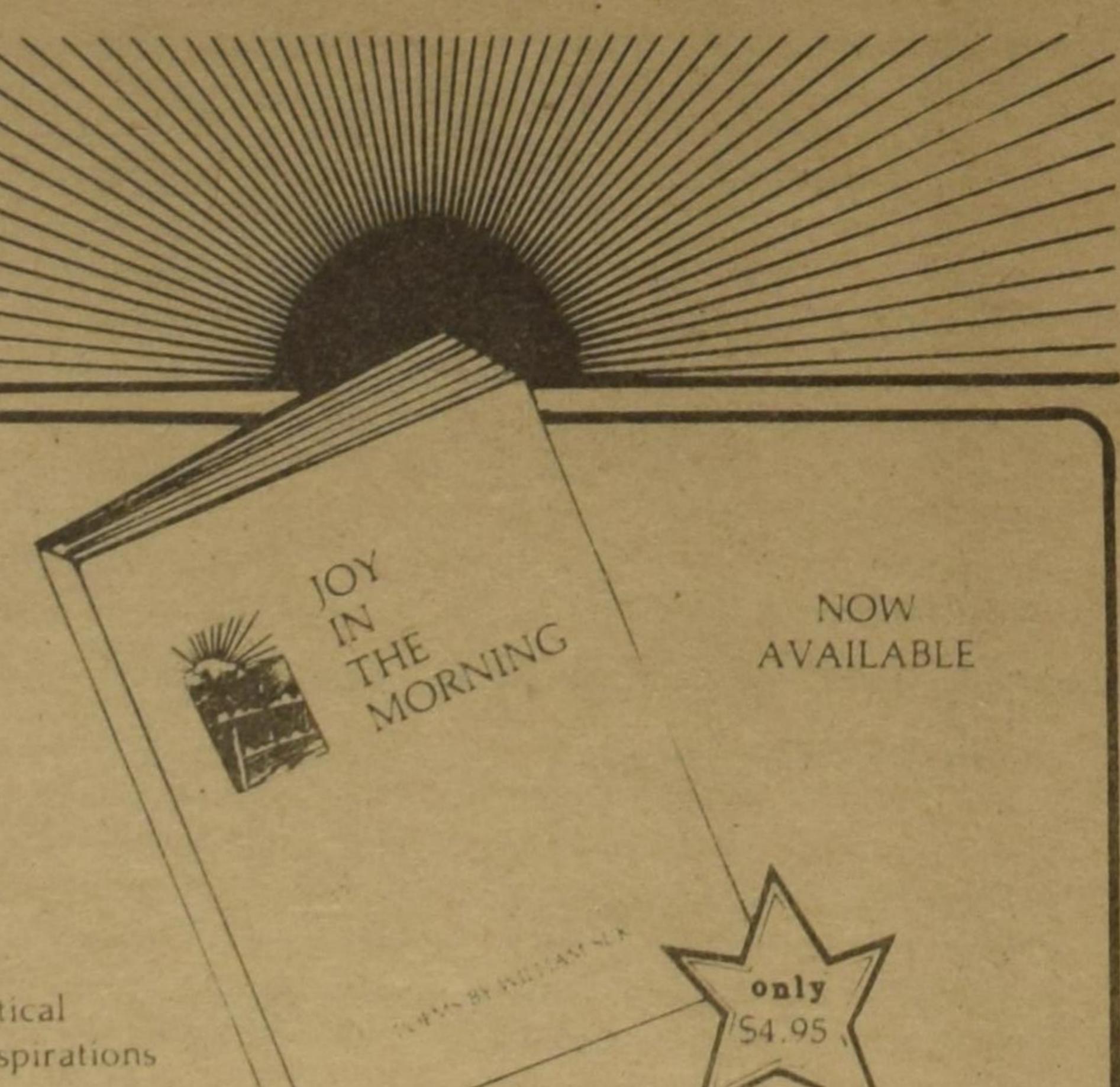
Dialogue has a place in Christianity. The Christian who is faithful to the Bible, insists that "if dialogue is to take the form of true Christian witness, it can never reach the point when the Christian, consciously or unconsciously, has to confess to the other man: 'I am as lost as you are.'" We may never lose sight of the purpose of missions - to win the world for Christ.

The apostle Paul engaged in dialogue, but not in search for truth. He preached the truth. He used all his great intellectual powers to persuade unbelievers to come to Christ. For example, "For three weeks he argued with them from the scriptures, explaining and proving that it was necessary for Christ to suffer and to rise from the dead." Paul's dialogue was a Christ-centred proclamation. This is vastly different from the dialogue advocated by Dr. Paul Mojzes and the leaders of the WCC.

In the biblical form of dialogue we must struggle to listen so as to discover what prevents others from coming to Christ. We must sympathize with their needs, their doubts, their fears and try to understand their faith positions. At the same time, we must persuade them to follow the master, as he alone is the way, the truth, and the life.

Alexander Solzhenitsyn gave the west his clear warning about East-West discussions: "For communists a dialogue with Christianity! In the Soviet Union this dialogue was a simple matter; they used machine guns and revolvers. And today, in Portugal, unarmed Catholics are stoned by the Communists. This is dialogue... And when the French and the Italian Communists say that they are going to have a dialogue, let them only get into power and we shall see what this dialogue will look like."

Christian Marxist Dialogue in Eastern Europe by Paul Mojzes; Augsburg Publishing House, Minneapolis, MN, 1981; soft cover, 336 pp.



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